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CATECHISINGS

ON THE

PRAYER BOOK.

BY

WILLIAM LEA, M. A.

REVISED, WITH ADDITIONS AND ALTERATIONS; AND ADAPTED FOR USE IN THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

NEW YORK:
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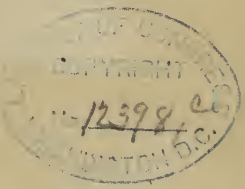

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PREFACE TO THE AMERICAN EDITION.

In adapting these Catechisings to the American Prayer Book, the opportunity has been taken to make numerous alterations, for which reason the author should not be held responsible for this edition. The questions and answers on the Ordinal, etc., are almost entirely new.

CATECHISINGS

ON

THE PRAYER BOOK.

WHAT do you mean by the Prayer Book?—I mean the book which contains the services of the Protestant Episcopal Church.

What is the title of the Prayer Book?—"The Book of Common Prayer and administration of the Sacraments; and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America; together with the Psalter or Psalms of David."

Why should all members of the Church be acquainted with the contents of their Prayer Book?—Because it contains the Doctrines and the Rules of the Church to which they belong, as well as the Prayers which are to be used in public worship.

Is it desirable to have a form of prayer? or is it better to leave each minister to pray as he likes in public worship?—A form of prayer is best; because (1) it enables all to join; hence

our book is called Common Prayer; (2) it prevents irreverent or extravagant petitions; (3) it ensures sound doctrine; and (4) prevents confusion. (1 Cor. xiv. 26.)

What authority have we for adopting a form of prayer?—The Jewish Church used forms of prayer, and our SAVIOUR and His Apostles joined in using them in the synagogues. Our SAVIOUR Himself gave us a form in the LORD'S Prayer as a model for all our devotions.

Have we any reason to suppose that the Apostles and Primitive Christians used forms of prayer?—Yes: the Apostles, we may conclude, continued the customs of the Jewish Church. See also Acts iv. 23. We know, too, that there were several distinct liturgies existing in different countries from the earliest times.

What do you mean by liturgies?—Liturgy is a Greek word which signifies a public duty or service. This word in primitive times was applied to the service of administration of the Holy Communion, which is the great act of service of the Christian religion; but in the present day it is commonly used as synonymous with the Prayer Book.

What were the four principal primitive liturgies?—(1) The Eastern Liturgy, which tradition ascribed to S. James, the first Bishop of Jerusalem, and which was used in many Churches of the East; (2) the Alexandrine, (S. Mark,) which was used by the Egyptian Churches; (3) the Roman, (S. Peter,) which was used in Italy and parts of Spain; (4) the Gallican, (S. John,)

which was used at Ephesus, and in the Churches of France, which were founded from the East. These four liturgies, though differing from each other on minor points, presented so much agreement on all essentials as to suggest a common origin, which may have been apostolic.

Which of these liturgies was originally used in England?—The Gallican of S. John, for Christianity was introduced into England by way of France.

Was this the liturgy in use at the time of the Reformation?—No: the Britons, by whom it was used, were driven from a great portion of the country by the Saxons. The Saxons were heathens, and Augustine, who converted them, introduced a liturgy which he had compiled partly from the Gallican Liturgy, and partly from the Roman, which had been revised by Gelasius, A. D. 494. and again by Gregory the Great, A. D. 590.

What grounds have we for supposing this to have been the case?—Augustine, soon after his arrival in England, applied to Gregory for advice, "as the customs of the Gallican and English Churches differed from those of Rome," and Gregory's answer was, "Select from each Church those things which are pious, religious, and correct, and when you have made them up into one body, instil them into the minds of the English for their use."

Who was this Gregory the Great?—He was the Bishop of Rome, who sent Augustine to convert the heathen Saxons; it is said that he was

moved to do this by the sight of some Saxon children in the slave market in Rome.

How long was this Liturgy, introduced by Augustine, used in England?—Till the Norman conquest, when Osmund the Bishop of Salisbury revised it, and put forth the Liturgy which is known as the "use of Sarum." This use of Sarum prevailed in the greater portion of England till the time of the Reformation.

What do you mean by the Reformation?—The restoration of the Christian Religion to its primitive purity, which was effected by the Church in England during the reigns of Henry VIII., Edward VI., and Elizabeth.

How was the Liturgy affected by this Reformation?—The Primitive Liturgy, which was brought to England by Augustine, had been corrupted by the introduction of many false doctrines and superstitious practices, for which there was no warrant in the word of God: at the Reformation the Liturgy then in use was revised, and all these modern abuses swept away, and a return made to the doctrine of the primitive Liturgies.

By whom was this reformation of the Liturgy effected?—By the most learned of the bishops and clergy, especially by Cranmer and Ridley.

But did not Cranmer and Ridley write our present Prayer Book themselves?—They did not make a new book, but compiled it from the existing Service Books of the English Church, and chiefly from one which was called the Use of Sarum: they also enriched it by the addition of

several prayers from the other primitive Liturgies mentioned above, and from the Liturgy of Hermann, Bishop of Cologne.

What other changes did they make in the existing Service Books?—(1) They found four books in use, viz. the Breviary, the Missal, the Manual, and the Pontifical; these four they compressed into one volume, the Book of Common Prayer. (2) They found the services in the Latin language, and they translated them into English, so that the people might understand them. (3) They found five different uses (or editions of the Liturgy) in England; they set forth one for the whole country, from which all false doctrines were expunged.

How did they know what doctrines were true and what were false?—They compared them with Scripture and the teaching of the Primitive Church: all that agreed with these standards they retained as true; all that were in opposition to them they rejected as false.

Did the Reformers make a new Church?—No. If a garden is choked with weeds, it is not made a new garden by being weeded; nor is a tree made a new tree by having the ivy which has grown around it cut away: no more is a Church made a new Church by being freed from corruptions. The Reformers no more made a new Church than Hezekiah or Josiah had done by their reformations.

What claim did the Compilers of the first Book of Common Prayer make for their work?—To have set forth "an order for Prayer, and for the

reading of the Holy Scripture, much agreeable to the mind and purpose of the old Fathers, and a great deal more profitable and commodious than that which of late was used."

When was the Reformed Prayer Book first used throughout England?—On Whitsun-day, June 9th, 1549.

Has the Prayer Book ever been altered or added to since the Reformation?—Yes, it has undergone several revisions since the first edition under Edward VI. was published in 1549: in 1552 a second Edition of Edward VI.'s book was put forth by authority, containing several additions and alterations, which last edition was restored in 1559, on the accession of Elizabeth, with a few important alterations: in 1603 it was again revised at the Hampton Court Conference in the reign of James I.; and again in 1662, after the Savoy Conference at the restoration of Charles II. (These editions will be referred to as 1st Ed. VI., 2nd Ed. VI., Hampton Court Conference, Savoy Conference.)

What do you mean by the Savoy Conference?—At the Restoration of Charles II. a conference was held at the Palace of the Savoy, in London, between forty-two Churchmen and twelve Dissenting divines, on the subject of the revision of the Prayer Book.

What events had happened in England since the last revision of the Prayer Book at the Hampton Court Conference in the reign of James I.?—The Great Rebellion, the execution of Charles I. and the rule of Cromwell, called

the Commonwealth, when the Prayer Book was suppressed and the use of it made penal.

What became of the clergy of the Church of England during this period?—The Bishops were expelled from their sees, and more than seven thousand clergy from their livings.

What was done at the restoration of Charles II. with regard to the bishops and clergy?—Those of the bishops who were still living were restored to their sees, and the clergy to the livings from which they had been forcibly ejected by Cromwell.

What were the objections raised against the Prayer Book by the dissenting divines?—Their principal objections were these: the Liturgy was too general, and they required that parts might be omitted or extempore prayers added at the discretion of the minister; they wished the responses in the service to be done away with; the Litany, and also the Collects, to be turned into one continuous prayer; none of the service to be read from the Communion Table; the word minister to be substituted for priest and deacon; all mention of regeneration to be expunged from the Baptismal Service; the surplice, the sign of the Cross in Baptism, and kneeling at the LORD'S Table to be done away with.

Were these objections complied with?—No: for many of them related to points of doctrine or usage, held by the whole Catholic Church from the earliest times.

Were any of their objections allowed?—Yes, some which were reasonable, and did not affect

points of doctrine, were complied with, e. g., that the new version of Scripture should be used in the Prayer Book: that obsolete words should be changed; that the rubrics and kalendar should be made plainer; that certain prayers and thanksgivings and a form of adult Baptism should be added.

Have any alterations been made in the English Prayer Book since 1662?—A revision of the Table of lessons was adopted in 1871.

Was the same Prayer Book used by the Church of Scotland?—There are several important differences, especially in the Communion Service.

Upon the United States becoming independent, was there any necessity for a revision of the Prayer Book?—Yes: some alteration became necessary in the prayers for civil rulers; and the General Convention of the Church embraced the occasion to make other alterations which were considered expedient.

In what year was the first American revision of the Prayer Book published?—In 1786; having been considered in the Convention held in the previous year.

Was this revision ever definitely adopted?—No; it was only a *Proposed Book*, and is generally known by that name. Not being favourably received by the Church, the work of revision was resumed in a more moderate spirit.

In what year was the American Prayer Book adopted and set forth?—In 1789, and ordered to be in use from October 1st, 1790.

What influence had the Scotch Prayer Book

upon the American?—Bp. Seabury of Connecticut, the first Bishop of the American Church, had been consecrated by Bishops of the Church of Scotland; and had entered into a concordat or agreement with them, by which he was bound to use his influence in favor of the adoption of the essential features of the Scotch Liturgy. The result is to be seen in our Communion service, especially the Oblation and Invocation, which form part of the Prayer of Consecration.

What seem to have been the objects of the changes in the American Prayer Book not derived from that of the Church of Scotland?—1. Conformity to the political condition of the country. 2. Brevity. 3. Avoidance of popular objections and misconceptions. 4. Increased flexibility and provision for special occasions.

What great principle was kept in mind, and is stated in the Preface?—"That this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

Have any additions been made to the American Prayer Book since its adoption?—The Ordinal was added in 1792, the Form of Consecration of a church or Chapel in 1799, the Articles of Religion in 1801, and the Office of Institution in 1804. This last was again set forth with alterations in 1808. Other changes have been comparatively unimportant.

What are Rites?—Special services.

What is meant by Ceremonies?—Outward forms observed in public worship to increase solemnity and reverence.

Are such forms necessary to be observed?—Yes; for without them it is not possible to keep any order or quiet discipline in the Church.

Are ceremonies of the same authority with the law of GOD?—No; in themselves they are but small things; yet the wilful breaking of them is no small offence before GOD, Who, by His Apostle S. Paul, has commanded "that all things be done decently and in order."

Is it necessary that ceremonies should be alike in the Church of every country?—No: the Church of each country may use such as they think best to the setting forth of GOD'S honour and glory.

May ceremonies or rubrics or other such things of man's appointment be altered or changed?—Yes; provided it be so ordered by those who have lawful authority so to do.

What rule was observed by the Reformers with regard to existing ceremonies?—They rejected such as tended to the advancement of superstition or false doctrine, but retained all such as tended to edification.

Why do we set so much value on our own Book of Common Prayer?—We value the Common Prayer because it has been given to us by the Church, and been thereby guaranteed as Scriptural by that body which has "authority in controversies of faith." Also because it has been used and loved by so many generations of Christian people who are now at rest.

THE ORDER HOW THE PSALTER IS APPOINTED TO BE READ.

What division of the Psalms was made by the Early Church?—They were divided into seven

portions, one of which was appointed to be read daily; but this custom had fallen into disuse at the time of the Reformation.

What division of the Psalms was made by the Reformers?—They divided them into thirty portions, and appointed them to be read at Morning and Evening Prayer daily throughout the month; the thirtieth portion to be read twice in those months in which there are thirty-one days.

Has any change been made in this respect in our own Church?—Ten "Selections" from the Psalter have been set forth; any one of which may be read instead of the portion appointed for the day of the month.

Are there not Proper Psalms also appointed for certain days?—Yes; on Christmas Day, Ash-Wednesday, Good-Friday, Easter Day, Ascension Day, Whitsun-day; as pointed out in the Table of "Proper Psalms on certain days."

Are not the Psalms poetical, and intended to be sung?—Yes; they were sung by the Jews, and from the earliest period in the Christian Church.

What hymn may be repeated at the end of each Psalm?—The Gloria Patri.

What *must* be repeated at the end of the whole portion or selection?

The Gloria Patri, or the Gloria in Excelsis.

In what manner are the Psalms read in Church when they are not sung?—The minister and congregation read alternate verses.

In what posture of body do we say the Psalms?—Standing; because the Psalms are praise, and it is the custom of our Church to stand in praise,

to kneel in prayer, and to sit when GOD's message is being delivered.

Is the version of Psalms in the Bible the same with that in the Prayer Book?—No; the version in the Prayer Book is generally taken from what is called Cranmer's or the Great Bible, set forth in the time of Henry VIII., and retained in the Prayer Book as being better adapted for chanting than the version made in the reign of James I.

By whom were the Psalms written? They are called the Psalms of David, because he was one of the principal writers; but they were written by different authors and at different periods.

At what periods do the Psalms appear to have been written?—They are ascribed to the following ages: (1) Moses; (2) David; (3) from David to the Captivity; (4) during the Captivity; (5) after the edict was given by Cyrus for the return.

THE ORDER HOW THE REST OF HOLY SCRIPTURE IS APPOINTED TO BE READ, THE TABLE OF LESSONS AND THE KALENDAR.

What portion of Scripture is appointed to be read daily by the Church?—Four chapters; viz., two from the Old Testament and two from the New.

By observing this rule what portions of the Bible will be read in the course of the year?—The most part of the old Testament will be read through once, the Gospels and Acts twice, and the Epistles three times in the year.

What Books of the Old Testament are not included in the Kalendar?—Parts of the Books of

Exodus, Leviticus and Numbers which relate to Jewish ceremonial law; parts of the Book of Ezekiel, and the Song of Solomon, which are difficult to be understood; the Books of Chronicles, of which the matter is given in other Books of Scripture, the Book of Psalms which is read in the daily services, also some chapters or parts of chapters which are unsuited for reading in the Church, such as long lists of names, &c.

What Book of the New Testament is not included in the Kalendar?—The Revelation of S. John; out of which, however, there are proper lessons appointed for certain feasts.

What is the Apocrypha?—It comprises certain books which as regards authority, are not put on a level with the Canonical Scriptures.

Why are lessons from the Apocrypha appointed for some of the Holy days?—The Church directs them to be read for example of life and instruction in manners, but does not apply them to establish any doctrine.

How are you to know what lessons are to be read daily?—By turning to the Kalendar, and looking out the day of the month, where will be found the four chapters to be read that day.

Are there not proper Lessons to be read on certain days?—Yes, on the Sundays and Holy days throughout the year.

How are you to know what lessons are to be read on Sundays?—By turning to the Table of Lessons Proper for Sundays.

How are you to know what lessons are to be read on Holy days?—From the Table of Lessons Proper for Holy days.

When was our present Authorized Version of the Bible made?—In the time of James I., 1611.

Was this the first translation of the Bible into the English language?—No: there had been several previous translations: about 1380 Wycliffe translated the Bible into English from the Latin Vulgate, but the language of this translation had become obsolete at the time of the Reformation: in 1526 Tindal translated and published the New Testament, and proceeded with the assistance of Coverdale and Rogers, to translate parts of the Old Testament: in 1535 Coverdale published the first printed edition of the entire English Bible: in 1539 Cranmer's Bible, so called because he wrote the preface, was published, and directed to be placed in churches: in 1568 another translation was made by order of Queen Elizabeth; this is called the "Bishops' Bible," because eight of the translators were bishops: in 1611 our present translation was made, by forty-seven learned men, who were divided into six companies, and a portion of the Bible entrusted to each company. They were to take the Bishops' Bible as the ground of their work and compare it with the original tongues, and revise it where it was necessary.

Ought every person to possess a Bible of his own?—Yes: it is the Book GOD Himself has given us as "a lantern unto our feet, a light unto our paths," to guide us through this world to everlasting life.

If we wish to read the Bible profitably, how must we begin?—By earnest prayer to GOD to "open our eyes that we may see the wondrous

things of His Law," and to bless our reading to our spiritual profit.

What rule will it be best for us to adopt as to the order in which we should read the Bible?—We cannot do better than follow the Church's rule, and read daily the lessons appointed in the Kalendar.

How often does the Book of Common Prayer provide that the Public worship of GOD should be offered?—"Daily," morning and evening, where it is practicable to do so.

THE ORDER OF MORNING AND EVENING PRAYER.

What direction is given in the sentence printed in Italics at the commencement of the Order of the Morning and Evening Prayer?—The minister is directed to commence the service by reading some one or more of the Sentences from Scripture which follow.

What are these directions printed in Italics called?—Rubrics, because they were originally, and are still in the best editions, written in Red letters. These Rubrics contain the directions for the conduct of Public Service, and should be studied carefully by all members of the Church.

What is the purpose of the first three of these sentences of Scripture?—They were prefixed by the American revisers of the Prayer Book, as a preparation for the worship of GOD, and to promote reverence and devotion.

What is the general subject of the other sentences of Scripture?—The necessity of confession and repentance if we hope to obtain forgiveness of our sins.

What does the minister then proceed to read?—The Exhortation, beginning, "Dearly beloved brethren," in which he calls on the people to join with him in confessing their sins.

What are the reasons given for meeting together in public service?—(1) To render thanks for the benefits we have received at GOD'S hands; (2) to set forth His most worthy praise; (3) to hear His most holy word; (4) to ask those things which are necessary both for body and soul.

What is the meaning of the following words?—'Sundry'?–several, many; 'Manifold'?–numerous, committed over and over again; 'Dissemble or cloak'?–disguise or cover, as Adam and Gehazi tried in vain to do. (Notice, that here and in other places, e. g. "assemble and meet together," "erred and strayed," we have a Latin word and its Saxon equivalent brought together, so that none could fail to understand, the people being of both the Saxon and Latin races at the time of the reformation, the one being suited to educated people and the other to the unlearned.)

THE CONFESSION.

What follows the exhortation?—The General Confession.

Who are to repeat the General Confession?—The minister, and all the congregation after him, all kneeling.

How do we begin our confession?—By acknowledging our sins and the corruption of our nature: "we have erred and strayed from Thy ways like lost sheep; we have followed too much the devices and desires of our own hearts." &c.

Into what two classes are our sins summed up?—Into sins of omission: "we have left undone those things which we ought to have done;" and sins of commission: "we have done those things which we ought not to have done."

Give instances of sins of omission. Omitting to say our prayers; or to give in proportion to our means; or to do any good which lies in our power.

Give instances of sins of commission.—Breaking any part of GOD's law: e. g. swearing, lying, drunkenness, stealing, &c.

Which of these two classes of sin is most common in the world?—Sins of omission. Our LORD Himself teaches us this in His account of the great Judgment, (S. Matt. xxv.,) where He describes those who are placed on the left hand as so placed for sins of omission. The same warning is given us in the story of Dives, and in the Parable of the Talents.

What do you mean by saying, "there is no health in us?" Can all say this truly, and join in confessing themselves miserable sinners?—Yes; it means spiritual health; all who know their own condition in the sight of GOD will be ready to use these words from the bottom of their hearts.

What promises does GOD make to all who confess their sins, and are truly penitent for them?—That He will forgive them for the sake of JESUS CHRIST our LORD.

What is the test of our being penitent?—That our hearts and lives are changed, and that we try to attain those graces, which are most contrary to our former sins.

What is the distinction between the words, "godly, righteous, and sober life"?—"Godly" means with regard to our Maker; "righteous" with regard to our neighbour: "sober" with regard to ourselves. In these words we pray to love GOD faithfully with all our hearts; to love our neighbour as ourselves; and to keep our bodies in temperance soberness, and chastity.

THE DECLARATION OF ABSOLUTION.

What are the words of the rubric before the Absolution?—"The Declaration of Absolution, or Remission of sins, to be made by the Priest alone, standing; the People still kneeling."

Why is the word Priest mentioned here, and not minister, as before?—Because "minister" refers to the three orders, Bishops, Priests, and Deacons; the word "Priest" is mentioned, because deacons have no authority given them to pronounce absolution.

Why is the priest directed to stand when he repeats the absolution, and the people to kneel?—Because the priest is acting ministerially, declaring GOD's pardon to those who have true repentance and faith.

Do the people repeat the absolution after the priest?—No; they listen to it, still kneeling; and if they come within the prescribed conditions, they may apply its gracious words to themselves to their great comfort; hence all should be very careful to come in good time to Church, that they may join in the confession, and hear the absolution.

Does GOD by the mouth of His ordained minister promise pardon to *all* the congregation?—"He pardoneth and absolveth all those who truly repent and unfeignedly believe His holy Gospel," but there are no promises of forgiveness to the impenitent.

In what way are the different persons of the Blessed TRINITY brought before us in the absolution?—(1) The exceeding great love of the FATHER in wishing the salvation of all, in giving His SON to die for us, and in sending the HOLY SPIRIT; (2) the SON, by Whom we have access to the FATHER, in Whose name we offer all our petitions: (3) the HOLY SPIRIT, as enabling us to please GOD, and to lead pure and holy lives.

What is meant by "this present?"—The present time, i. e. our Service now being offered in the house of GOD; confession, absolution, prayers, praises, and thanksgivings.

What are the people directed to do in the rubric at the end of the absolution?—To answer Amen here, and at the end of all other prayers.

What is the meaning of the word "Amen?"—So let it be, truly it is so: by thus repeating it, we make the prayers as it were our own.

Why is Amen sometimes printed in Italics, sometimes not?—When printed in Italics the congregation only repeat it. When in common type the minister only repeats it, except in such portions of the service as are said by the congregation.

Is there more than one form of absolution in the Morning and Evening Prayer?—Yes; the American Prayer Book allows the use of another

form which is borrowed from the Communion Service.

When were the Sentences, Exhortation, Confession, and Absolution added to the Prayer Book?—In the 2nd Ed. VI. The 1st Ed. VI. began with the LORD'S Prayer.

What direction is given about the LORD'S Prayer?—The people are to repeat it as well as the minister, whenever it is used in Morning and Evening Prayer.

Why is it called the LORD'S Prayer?—Because our LORD HIMself gave it to His disciples in answer to their request that He would teach them how to pray.

When ought we to use the LORD'S Prayer?—Whenever we pray it ought to form a portion of our petition to GOD.

How often does it occur in the Services of the Church?—Once in the Morning and Evening Prayer, twice at Holy Communion, and once in every separate service; e. g. Litany, Baptismal Service, &c.

Into what different parts may the LORD'S Prayer be divided?—(1) The Invocation; (2) three petitions for the advancement of GOD'S kingdom; (3) three petitions for ourselves; (4) the ascription of glory.

Repeat the Invocation. Why do we say "our" not "my FATHER"?—To remind us that GOD is the FATHER of us all, and that we are all brethren in CHRIST. The plural number is used throughout, to teach us the duty of praying for others as well as for ourselves.

Repeat the three petitions for the advancement of GOD's glory. What do you mean by "Hallowed be Thy Name?"—"Hallowed" means, kept holy. In this petition we pray that we may observe GOD's name and all that belongs to Him or to His service with reverence.

What do we ask when we say, "Thy kingdom come?"—We pray that GOD's kingdom may be formed in us; we pray also that it may be advanced in the world, and that we all may be members of it hereafter.

What when we say, "Thy will be done on earth as it is in heaven?"—That we may serve GOD, as obediently on earth as the angels do in heaven.

Repeat the three petitions for ourselves. What do we ask for when we say, "Give us this day our daily bread?"—We ask for all things needful, both for soul and body.

What do you mean by the word "trespasses" in the next petition?—Sins or offences.

What measure of forgiveness do we ask GOD to give us?—The same which we give to our fellowmen.

What is the meaning of the last petition?—We pray GOD not to allow us to be tempted beyond what we are able to bear; and when we are tempted to enable us to overcome the temptation.

Repeat the Doxology. What do you mean by the word?—The offering or ascribing of glory to GOD.

Do we always use this Doxology when we repeat the LORD's Prayer?—No. It is repeated

whenever the LORD'S Prayer is used in special jubilation or thanksgiving.

What follows the LORD'S Prayer?—A Versicle, and Response.

What change in the service do these mark?—The transition from prayer to praise, which begins with the Gloria Patri, when the congregation rise from their knees and stand.

What is the Gloria Patri?—It is a paraphrase on the Song of the Seraphim (Isaiah vi. 3), and was made universal in the services of the Church in the fourth century as a protest against the Arian heresy. The response, "As it was in the beginning," was then added to show that this was the original faith delivered once for all unto the Saints.

What are the directions given in the next rubric?—That the Venite, from the 95th and 96th Psalms, shall be said or sung, except on those days for which other anthems are appointed; and except when it is said on the 19th day of the month in the ordinary course of the Psalms.

What do you mean by an anthem?—Generally, any words set to music for singing in divine service. The word is the same as *Antiphon;* but *Anthem* is now ordinarily used for more elaborate musical compositions, and *Antiphon* for the short texts sometimes prefixed as a sort of key-note, to Psalms, &c., while the Venite, Te Deum, &c., are called *Canticles.* The derivation of Anthem implies responsive or antiphonal singing.

What is supposed to have been the origin of this mode of singing?—The custom of the Jews

in the service of the temple: S. Paul alludes to it, (Eph. v. 19,) as in use in the Christian Church.

Why is the Venite appointed to be used here, at the commencement of our praise?—Because its words are admirably adapted to invite us to join in the praise of GOD, and also because it has been so used for many generations; for the 95th Psalm formed a portion of the public service of the Jewish Church at the Feast of Tabernacles, or, as some say, of the temple service every Sabbath day.

In what order does the Service proceed after the Venite is finished?—The Psalms for the day; the First Lesson; a Canticle; the Second Lesson; then a Canticle again.

What Canticles are used in Morning Prayer?—The Te Deum or the Benedicite after the First Lesson, the Jubilate or the Benedictus after the Second.

What do these titles mean?—They were the words with which these Canticles commence in the Latin version, which was used before the Reformation; and they were continued for the sake of those who were accustomed to them.

By whom was the Te Deum written?—It has been ascribed to various authors, but the most probable account is, that it was written by S. Ambrose, Bishop of Milan, on occasion of the baptism of S. Augustine, on Easter Eve, A. D. 387.

Who was this S. Augustine?—He was Bishop of Hippo in Africa, and the greatest commentator and divine of the Western Church.

What do you mean by the words Cherubim and

Seraphim which occur in the Te Deum?—Cherubim and Seraphim are Hebrew plurals of Cherub and Seraph. They are different orders of angels. The Cherubim are mentioned in Scripture as guarding the gates of Eden, and images of them as shadowing the mercy-seat in the tabernacle and in Solomon's temple. See also Ezek. i. 4–14; Rev. iv. 6. The Seraphim appear to have been of human form, with six wings. Isaiah vi. 2.

What is the meaning of Sabaoth?—Sabaoth means hosts, or armies. It is the Hebrew word used in the title, "LORD GOD of Hosts."

To whom is the Te Deum addressed?—The first portion to GOD the FATHER; the second, beginning, "Thou art the King of Glory, O CHRIST," to GOD the SON.

By what other name is the Canticle called Benedicite known?—As the song of the Three Holy Children, Ananias, Azarias and Misael, (Dan. i. 6), when they were cast into the fiery furnace by Nebuchadnezzar.

Is this Song found in the Bible?—Yes; in the Apocrypha; but in the Greek version of the Book of Daniel it is inserted in the text, after the 23d verse of the 3rd chapter.

Who were Ananias, Azarias, and Misael?—These were the Hebrew names of the Three Children, as Shadrach, Meshach, and Abednego, were their Chaldean names.

When is this Canticle used instead of the Te Deum?—In the 1st Ed. VI. the Benedicite was ordered to be used in Lent, but the rubric was omitted in order to avoid confining its use to the

season of Lent alone. An old rule was to omit the Te Deum in Advent, from Septuagesima to Easter, at the Ember seasons and on Vigils.

Give some reasons why the Benedicite should be used rather than the Te Deum at penitential seasons—(1) It was composed and sung in the fiery furnace, and is therefore suited to times of affliction. (2) The Te Deum is the highest kind of praise, which we may feel unworthy to offer when we are mourning for our sins (3) We are led by it to contrast our short comings with the way in which the Angels and the Saints, as well as the whole inanimate and irrational creation, by obeying GOD'S laws, and fulfilling the purpose of their existence, "praise Him and magnify Him forever."

Which is the third Canticle to be used at Morning Prayer?—The Jubilate or the 100th Psalm, which should be used when the Benedictus occurs in the Lesson or Gospel, and may be used interchangeably with it.

What do you mean by the Benedictus?—It was the prophecy of Zacharias, at the circumcision of his son S. John Baptist, and is taken from S. Luke i. In our Prayer Book, only the first four verses are appointed to be sung.

Are the same Canticles appointed to be used in Evening Prayer?—No; the 98th or part of the 92nd Psalm is appointed after the First Lesson; and the 67th or part of the 103d Psalm after the Second Lesson.

What authority have we for introducing so much praise into the service of GOD?—In the

Jewish Church a large portion of the service consisted of praise, and the chanting of Psalms with music. This custom was continued in the early Christian Church, as most agreeable to the mind of the HOLY SPIRIT. We know, too, from glimpses given us of heaven, that praise is one of the occupations of the heavenly host.

Of what three parts ought the service of GOD both in public and private to consist?—(1) Prayer; (2) praise and thanksgiving; (3) intercession.

But does the service of the Church contain these three essential points?—Yes; we begin with prayer; we then pass on to praise; and then after the Creed, commence our intercession.

By whom are these Canticles and the other musical parts of the service sung?—By all of the congregation who can sing, the choir leading them.

How should the choir try to conduct themselves during Divine Service?—They should look upon it as a great privilege to lead the congregation in the service of praise, and try to set an example of reverence and devotion, remembering that when they sing they are speaking to GOD.

Is it essential that the music and the singing should be of an elaborate character?—We should all offer of our best to the service of GOD. No pains should be spared to make the singing and music the best of their kind, as far as the circumstances of the parish will allow; but the essential thing is, that we "sing and make melody with the heart unto the LORD."

The Creeds.

The last Canticle being ended, what does the rubric direct to be done?—That either the Apostles' or the Nicene Creed shall be said by the minister and people standing.

Why are the people to join in repeating these Creeds?—Because they are the common profession of their faith, in which all are concerned.

Why are they directed to stand when they repeat them?—It has always been the custom to stand, to show our determination to maintain the truths they contain.

Why do some turn to the East when they repeat them?—This, too, is an old custom, handed down from the primitive Church. The early Christians expected our Lord at His second coming to appear in the East; so they used to turn to the East when they repeated their Creed. This, too, is the origin of burying the dead with their feet eastward, so that they may be ready to catch the first appearance of the sign of the Son of Man, thus expressing the faith of the departed Christians, who "look for the Resurrection of the dead, and the life of the world to come."

Why do we bow at the Name of Jesus?—Because it is the human name of our Blessed Saviour—the name of His humiliation, under which He was put to shame and condemned, and which was on the Title upon His Cross. S. Paul appears to allude to this custom in Phil. ii. 10.

What is the meaning of the word Creed?—It means belief. The Creeds are abstracts or short

forms founded upon Holy Scripture, and containing the most important points of Christian doctrine.

Why is the first of the two Creeds called the Apostles' Creed ?—There is an old tradition that it was written by the Apostles; each of them contributing one of the twelve articles which it contains, but there is no actual proof of this. We call it the Apostles' Creed, as containing those articles of faith which they taught as necessary to salvation.

When do we first find this Creed in exactly the same form in which we now use it ?—The greater portion of it is found in the writings of S. Ignatius, the disciple of S. John; and the whole of it in the writings of S. Ambrose.

What great doctrines does the Creed bring before us ?—The doctrine of the TRINITY, i. e. that there is one GOD, and in that Godhead three persons, the FATHER, the SON, and the HOLY GHOST; of the Incarnation, GOD the SON becoming man; and of the gifts of the HOLY GHOST to the Church.

Repeat that portion of the Creed which relates to the FATHER. To the SON. To the HOLY GHOST.

Why is the name of Pontius Pilate mentioned? —To fix the date of our Blessed SAVIOUR'S death, as being during the time when this Pilate was the Roman governor of Judæa.

What do you mean by Crucified ?—that our LORD was put to death by being nailed to a cross of wood, which was the Roman punishment for malefactors.

Why is it so important that we should be assured that our LORD was really dead ?—Because

He is the sacrifice for our sins, and because "without shedding of blood there is no remission," it was necessary for our salvation that He should die.

What is meant by saying "He descended into hell?—The word hell means a hidden or covered place, i. e. that place in which the souls of men are hidden after they have departed from the body. (See page 95.)

What is the meaning of the word "quick?"—Living, i. e. those who are alive on earth at the second coming of CHRIST.

Repeat the last five articles of the Creed.

What do you mean when you say, "I believe in the Holy Catholic Church?"—That CHRIST founded a Church upon earth, which shall last till He comes again, and against which the gates of hell shall not prevail.

What do you mean by this word "Catholic," which we use here, and in the Visitation of the Sick?—It means "throughout the world," universal, as contrasted with the Jewish Church, which was confined to one people.

Are we members of this Catholic Church?—Yes; the Anglican Communion of which we are a part is one of the great branches of it.

You say that we are Catholics; is that the same thing as being Roman Catholics?—No; the Roman Catholics are those who acknowledge the Bishop of Rome in Italy as the head of their Church, and assert him to be the head of the whole Church.

What branches of the Church do not acknowledge the authority of the Bishop of Rome?—The

great Eastern, or Greek Church, which contains more than sixty millions of Christians, and the Anglican Communion, comprising the English Church and our own.

Why do they not acknowledge the supreme authority of the Bishop of Rome?—Because such authority was a mere modern usurpation, unknown in the pure and early stages of the Church.

Are we not called Protestants?—The term Protestant was originally confined to the German Lutherans who protested against the arbitrary edict of Spires. It was afterwards applied to all who sided with them in protesting against the Roman errors and the Pope's supremacy. In this sense the word is sometimes applied to English Churchmen, and has been adopted by our branch of the Church, coupled with the word Episcopal, to distinguish her from those who reject the threefold ministry derived from the Apostles.

What other title is given to the Church in the Nicene Creed?—Apostolic.

What is the description given in Scripture of the Apostolic Church?—"They continued stedfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

Does our Church answer to this description in every point?—Yes; the orders of her ministers are derived by unbroken succession from the Apostles, and on all points of doctrine she appeals to the testimony of Holy Scripture, and the witness of the early Church, and the General Councils.

What were the first four General Councils?—1. The

Council of Nice, held A. D. 325; 2. Of Constantinople A. D. 381; 3. Of Ephesus, A. D. 434; 4. Of Chalcedon, A. D. 451.

What do you mean by the Communion of Saints?—That all true Christians, living and dead, have fellowship one with another in CHRIST; and also with GOD and the holy angels.

Do you mean that all men's sins will be forgiven when you say, "I believe in the forgiveness of sins?"—No; GOD's promise is that He will forgive the sins of those who truly repent, for the sake of JESUS CHRIST our LORD.

How is this article worded in the Nicene Creed?—"I believe in one Baptism for the remission of sins;" showing that Holy Baptism is the first and greatest means appointed by GOD to "wash away sin." Acts xxii. 16.

Is the Apostles' Creed to be used every day at Morning Prayer?—Either that or the Nicene Creed.

In what other part of Divine Service is either of these Creeds recited?—In the Communion Service, after the Gospel. The Apostles' Creed is ordinarily used in Morning and Evening Prayer; and the Nicene Creed in the Communion Service. (For other questions on the Nicene Creed, see p. 62.)

Is either of these two Creeds used by all branches of the Church?—Yes; the Nicene Creed is used by all branches of the Church, Anglican, Roman, and Eastern (except that the Eastern omits the words "and the SON.")

Why are the Versicles and Responses appionted

immediately after the Creed?—To mark the transition from praise to prayer, to which last we are now about to return.

Why does the minister say here and elsewhere "Let us pray?"—To mark the change from one part of the Service to another, and also to recall wandering thoughts. It is the custom in the Eastern Church for the deacon to cry out from time to time, "Let us pray," "earnestly."

Whence are the Versicles and Responses after the "Let us pray" taken?—They are from the 85th and 51st Psalms.

What prayers follow the Versicles?—The three Collects, (1) for the day, as appointed in the Communion Service, to be omitted here when that Service is to follow; (2) for peace; (3) for grace.

Are the same Collects to be used in both Morning and Evening Prayer?—Only the first Collect is used in both. At Evening Prayer the second is another Collect for peace; the third for aid against perils.

What is the meaning of this word Collect?—It means a short prayer in which the minister as it were collects and offers up the petitions of the congregation; or (2) it is so called because the subject of the prayer is collected out of the Epistle and the Gospel; or (3) because it is used by the congregation, i. e. collection of the people; or (4) because in it the teaching of the day or season is collected and concentrated.

Why do we use so many short prayers?—Because all our petitions are to be made in the Name of CHRIST, and because short prayers are more

likely to keep up our attention, and to prevent our thoughts from wandering.

Why should the Church take such precautions against wandering thoughts?—Because we do not pray acceptably unless our hearts and thoughts go with our lips.

From what source are these Collects in Morning and Evening Prayer derived?—They have been used by the English Church since the conversion of the Saxons, and are found in the Sacramentary of Gelasius, A. D. 494.

What prayers are appointed to follow the third Collect?—The intercessory Collects for the President of the United States, and all in Civil Authority; for the Clergy and people; and for all conditions of men.

What Scriptural direction have we for prayers for those in authority?—1 Tim. ii. 1, 2, 3.

What for prayer for the Clergy?—2 Thes. iii. 1.; Eph. vi. 18, 19; Col. iv. 3; 2 Cor. i. 11.

For whom do we intercede in the next prayer?—"For all conditions of men," i.e. for all mankind, of every nation, and under all circumstances, more especially for all who are members of the Church of CHRIST throughout the world, and for the sick and afflicted.

What do we ask for mankind generally?—That GOD would make known unto them His saving health, i.e. salvation through the name of CHRIST.

Is not this salvation known to all nations?—No: there are more than four hundred millions of heathen in the world; and very many in Christian lands are ignorant of the Gospel.

What is our duty as Christian men with regard to those who are not Christians?—We must not only pray for them, but try to extend the knowledge of salvation to them, either by our own exertions, or by helping to sustain missions at home and abroad.

What is our prayer for those who are already members of the Church?—That they may be Christians in heart and life, as well as in name. What do we ask for those who are in affliction?—That GOD would give them patience and comfort under their afflictions, and a happy issue or deliverance from them.

Under what heads are all afflictions summed up?—Mind, body and estate.

Are any of these prayers ever omitted?—Yes, when the Litany is read the Morning Prayer ends with the Prayer for the President: but the General Thanksgiving and the prayers after it are used as part of the Litany.

What is meant by the "General" Thanksgiving?—That in it we thank GOD for blessings which are common to us all, and at all times; the other Thanksgivings are for mercies which have been specially prayed for; or they are offered by particular persons.

What are these common blessings for which we all have cause to thank GOD daily?—Three relate to the body, (1) creation, (2) preservation, (3) the blessings of this life of whatever kind: and three to the soul, (1) GOD'S inestimable love, (i.e. love beyond our powers of reckoning,) in the redemption of the world by our LORD JESUS CHRIST, (2)

the means of grace, here, (3) the hope of glory, hereafter.

What do you mean by "the means of grace?" —Grace is the free gift of GOD, i.e. the aid of His HOLY SPIRIT; and the means which He has given us to attain it are the Sacraments and Ordinances of the Church, Prayer, Holy Scripture, &c.

What do you mean by "unfeignedly"?—Truly, without pretence.

How may we know whether we are thus truly thankful to GOD?—By the evidence of our lives: if we are thus truly thankful, we shall be trying to show our sense of the exceeding great love of GOD by pure, devout and holy lives.

What is the meaning of the title of the following prayer, a prayer of S. Chrysostom?—S. John, called Chrysostom, or the golden-mouthed, on account of his eloquence, was Bishop of Constantinople, A.D. 398, and this prayer is taken from the Greek Liturgy which bears his name, and which is used in the present day by the largest portion of the Eastern Church. He was the great Divine of the Greek, as S. Augustine of the Latin Church.

To whom is this prayer addressed?—To our LORD and SAVIOUR JESUS CHRIST, Who promised that when two or three were gathered together in His Name, He would be with them. It is the custom of the Eastern Church to address prayers to each of the Persons of the Blessed TRINITY; and this prayer is addressed to the Second Person, GOD the SON.

With what prayer do the offices of Morning

and Evening Prayer conclude?—With S. Paul's prayer for the presence of the Blessed TRINITY, which has been used as the benediction in the Eastern Church from the earliest times.

THE LITANY.

On what days is the Litany appointed to be used?—On Sundays, Wednesdays, and Fridays, after Morning Service, and it is also said at Ordinations.

Why is it appointed on the particular days mentioned above?—On Sundays, because it is the day chiefly devoted to prayer, and most people are then gathered together: on Wednesdays, the day on which our LORD was sold by Judas: on Fridays, the day on which He was crucified for us.

What is the meaning of the word Litany?—It is derived from a Greek word, signifying general prayer or supplication; but after the fourth century the term Litany implied prayers offered by people walking in procession.

Where were these processional prayers first used?—In the eastern Church, and more particularly at Constantinople.

Is there any precedent in Scripture for such prayers—Yes; Joel ii.

When were these Litanies first introduced into Europe?—In the fifth century, when Mamertus, Bishop of Vienne (on the Rhone) appointed a Litany to be used three days before Ascension Day each year; and in course of time this custom was adopted by all the Western Churches.

What were these Litanies first called in the

West?—Rogations, or supplications; but in time the Eastern name of Litany was given them: the term Rogation remains in our Rogation Days, and the custom of processions in the "Perambulations," which are still kept up in some parishes in England.

Which are these Rogation Days?—The three days immediately before Ascension Day.

From what sources is our present Litany derived?—Principally from the Litany of Gregory, called Septiformis, with the addition of several petitions from Eastern Litanies.

Why was the Septiformis Litany of Gregory so called?—Because Gregory (the same Bishop who sent Augustine to England,) compiled it, and appointed it to be said by the seven classes of clerks, laymen, monks, virgins, married women, widows, and children, all walking in procession together.

How long has this Litany been used by the English Church?—Probably since the time of Augustine, A.D. 600: it is known to have been in use in England in the eighth century.

Were any alterations made in the Litany at the time of the Reformation?—Yes; many invocations of saints were omitted from it.

Why were these invocations omitted?—Because there is no warrant for them in Holy Scripture and they have been the occasion of many superstitions.

What part does the congregation take in the Litany?—They make the responses whenever they occur.

Into how many parts may the Litany be divid-

ed?—Into four; viz. (1) the Invocations; (2) the Deprecations; (3) the Intercessions; (4) the Supplications.

The Invocations.

What are the Invocations and why are they so called? The first four verses and their responses are called the Invocations, because in them we invoke or call upon the Three Persons of the Blessed Trinity.

What do we mean in verse 1 by saying, "The Father of Heaven?"—The original is "De cœlis;" that is, O God the Father, Who dwellest in heaven, hear us.

Verse 2. "Redeemer of the world." What is the meaning of the word "redeem?"—To purchase back, i.e. from the bondage of sin.

What price did Christ pay for us?—His own most precious Blood.

The Deprecations.

What is the meaning of Deprecation?—A prayer for escape or deliverance from evils: the next nine verses of the Litany are called the Deprecations.

Verse 1. What do we mean by praying God not to "remember the offences of our forefathers?"—We pray that God would not visit *their* sins upon us, according to the words of the Second Commandment. (The words of this petition are taken from Tobit's prayer,—Tobit iii., in which they are used in the above sense.)

Ver 2. What do we mean by mischief?—Any kind of harm.

Verse 3. What do you mean by "blindness of heart," and why is it put first in this list of sins?—It means ignorance of our own condition in the sight of GOD, and it is mentioned first as being the root of most of the other sins which follow.

What is pride?—A high opinion of ourselves, arising from ignorance of our condition, for if we could only see ourselves as GOD sees us we should no longer be proud.

What is vain-glory?—Vanity or self-conceit which comes from the same cause.

What is hypocrisy?—A hyprocrite is one who is acting a part, pretending to be something he is not, often (as the Pharisees of old) to obtain the favour of men.

What is envy?—A feeling of pain or mortification at others being preferred to us: a grudge of the good of another.

How is envy joined with blindness of heart and with the sins which follow?—It proceeds from a false opinion of ourselves and our own importance, for if we could see ourselves as GOD sees us, we should not be pained at others being set above us; and it is the cause of our feeling hatred, malice, or uncharitableness towards them.

Verse 4. What is meant by inordinate and sinful affections?—Any sin against the seventh Commandment.

Under what three heads are our besetting temptations summed up for us in this verse?—"The deceits of the world, the flesh, and the devil." By the "world" are meant the temptations of riches, pleasure, ambition or their opposites;

and by the "flesh" the assaults of the evil passions of our nature from within; by the "devil" the solicitation of evil spirits from without.

Verse 5. "From plague and pestilence." What is meant by these terms?—Any kind of infectious diseases.

When such diseases break out, are they always sent by GOD?—Not directly so. Men often bring them upon themselves and others, by dirt, bad ventilation, and neglect (e. g. fever and small-pox) when GOD has put the means of avoiding them in their power.

What is it a Christian's duty to do in such matters?—For himself and others to take all reasonable precautions, just as he would against famine: and when he has done this, to commit himself in faith to the providence of GOD.

Would not a man show a more earnest faith in trusting entirely to GOD, and taking no precautions for himself?—No: this would be *not faith*, but presumption: we see from many instances in the life of S. Paul, (e. g. Acts xxvii.) that it is our duty to use all those means of prevention which GOD has been pleased to reveal.

What is meant by "sudden death?"—In our old Litany it was "subitanea et improvisa morte;" we may conclude, however, that it means death for which we are not prepared.

Verse 6. What is the meaning of the following: Sedition?—A rising against the law or administration of justice.

Privy conspiracy?—Secret plotting against authority.

Rebellion?—Open resistance to or war against the lawful government of a country by its own people.

From all false doctrine—what is the meaning of this word?—Any teaching of what is false in religion. We have great cause to pray to be delivered from this, because such teaching may ruin souls.

From whence is all true doctrine derived?—From Holy Scripture: whatsoever is taught us therein is truth, and must be believed; but whatsoever is not taught us therein is not to be required of any to be believed as necessary to salvation.

But suppose that two parties differ in opinion as to the meaning of the passage of Scripture on which a doctrine is founded, how are we to know which is right?—The question can only be settled by appeal to some third party.

What is the third party to which we refer on all such points?—The Church; who teaches us in her creeds, canons, articles, and formularies, what we must believe, and how we must interpret Holy Scripture.

Does the Church of England, from which Church our own derived its existence, refer us to any special authorities of the universal Church, as it existed before the Reformation?—Yes; she refers us to the general councils, (See p. 34.) and also to the teaching of the "ancient Catholic Fathers," as the basis of her teaching.

What is meant by heresy?—The wilful teaching of anything contrary to this true doctrine.

What is meant by schism?—The rending asunder of the unity of the Church by separating from it, or inducing others to do so.

What is meant by hardness of heart?—That indifference to spiritual things which is produced by sin.

Verse 7. What is the meaning of the word "mystery?"—Something beyond man's understanding, e. g., our LORD'S Incarnation, that is, taking our flesh upon Him, and becoming man.

At what seasons do we commemorate the events of our LORD'S life mentioned in this and the following verse?—His Nativity and Circumcision at Christmas tide; His Baptism at Epiphany; His Fasting and Temptation in Lent; His Cross and Passion in Holy Week; His Resurrection at Easter; and His Ascension on Holy Thursday.

Verse 8. What do we mean by our LORD'S agony?—His sufferings in the garden of Gethsemane, which were so severe that His sweat was as it were great drops of blood falling to the ground.

By His Passion?—His last sufferings; hence Passion-tide, the season immediately before Easter, when we commemorate His greatest sufferings.

Why is His death called precious?—Because it was the price paid for our redemption.

Verse 9. What do we mean by tribulation?—Sorrow or affliction.

What response do the congregation make to the verses of Deprecation?—"Good LORD, deliver us."

What is marked by the change of the response

to "We beseech Thee to hear us, good LORD?" —The commencement of the Intercessions, which continue for sixteen verses.

THE INTERCESSIONS.

What is the subject of the Intercessions?—Prayers and supplication for others, as directed by S. Paul. (1 Tim. ii. 1, 2, 3.)

For what is the first petition?—For the Holy Church universal.

For whom do we next pray?—For all Christian Rulers and Magistrates.

Why should we pray particularly for them?—Because the welfare of both Church and State depends to a great extent on their being rightly guided and directed by GOD.

Verse 3. What is meant by illuminate?—Enlighten by the HOLY SPIRIT.

Verse 6. What do you mean by the petition, "That we may diligently live after Thy Commandments?"—"After" in Old English meant, "according to," as in Psalm ciii. 10, the 3d Ash Wednesday Prayer, and other places of the Prayer Book.

Verse 7. What do we mean by the fruits of the SPIRIT?—All goodness and holiness: more particularly those graces which S. Paul enumerates as the fruits of the Spirit, Gal. v. 22.

Verse 12. What is meant by "all who are desolate"?—Those who are friendless and need consolation.

Verse 15. What is meant by the kindly fruits of the earth?—"Kindly" means natural; after their kind. We ask GOD to give us the different sorts of fruits of the earth in their proper seasons.

Verse 16. What is meant by negligences and ignorances?—"Negligences," sins which we commit by omitting to do something we ought to do; "ignorances," acts we commit not knowing them to be sinful (e. g., S. Paul's persecution of the Church,) or duties we omit, not knowing them to be duties.

Under what name do we now address our LORD JESUS CHRIST in the next Versicles?—"LAMB of GOD," This form (called the Agnus Dei) is of very ancient and general use.

What is the effect of the rubric that follows?—To authorize the minister to omit from "O CHRIST hear us" to the Prayer "We humbly beseech Thee, O FATHER." This is peculiar to the American Prayer Book.

THE SUPPLICATIONS.

Where does the fourth part of the Litany, called the Supplications, begin?—With the LORD'S Prayer.

By what other name is this part of the Litany known?—It is sometimes called the Lesser Litany, and was probably a distinct form of prayer: it seems from many expressions used to have been composed in a time of war, probably during one of the barbarian invasions of Italy.

Why do we call upon our LORD as the Son of David?—To remind us that, having taken our nature upon Him, He can be touched with the feeling of our infirmities.

What is the meaning of this word "infirmities." which occurs in the next prayer?—It means, weaknesses—such as made the disciples sleep in Gethsemane when our LORD told them to watch.

Why do we speak of our LORD as our only Mediator and Advocate?—A Mediator is one who "comes between" two parties to reconcile them: our LORD may be said to be a Mediator in two senses; 1, as partaking of both natures, GOD and man; 2, as reconciling sinners to GOD. "Advocate," one who is called in to plead for another: our LORD is our Advocate, as pleading for us with GOD.

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

At what part of the service are the Special Prayers and Thanksgivings introduced?—The prayers before, and the thanksgivings after the General Thanksgiving. This is the usual practice; and the special prayers on Ash Wednesday and the thanksgiving on Thanksgiving Day are appointed to be so used.

What is meant by the Session of Congress?—The time when the Senate and the House of Representatives are assembled. Why should we pray for Congress?—S. Paul exhorts us to make supplications for all in authority. We find, too, that it was the custom of the early Christians to pray for the Senate of the Roman Empire, even in heathen times.

To what gracious promise of GOD do we refer in the prayer for Rain?—To our LORD'S words in the Sermon on the Mount, S. Matt. vi. 33.

In the prayer for Fair Weather, what is the meaning of the word clemency?—A disposition to treat with kindness.

What is the meaning of the word "dearth" in the next prayer?—Such scarcity as makes food dear.

What is meant by the Ember weeks?—The name is a corruption of "quatuor tempora", or else (2) derived from embers or ashes, because it was the custom in old times to cover the head with ashes in time of sorrow or fasting; or (3) Ember is said to mean course or turn, because these weeks come round in turn in the four seasons of the year.

When do these Ember weeks occur?—They are the weeks of the Ember days, viz., the Wednesday, Friday, and Saturday after the 1st Sunday in Lent, Whitsun-Day, the 14th of September, and the 13th of December, during which the prayers are appointed to be said daily for those who are about to be admitted into Holy Orders on the following Sundays by the Bishops.

By whom were these particular Sundays set apart for ordination?—Probably by Gelasius in the fifth century, and the practice has been continued ever since.

When were these two prayers added to the liturgy?—At the Savoy Conference. They were composed as is supposed by Bishop Cosin or by Bishop Sanderson, and are peculiar to our own branch of the Church.

What is meant by the petition, that the Bishops may "lay hands suddenly on no man?"—Men are ordained by the laying on of hands of the Bishop; this being the Apostolic custom, (1 Tim. v. 22, from whence the expression is taken,) and it means, that they may not ordain any without due care and inquiry as to their fitness.

What is the meaning of the word "function?" —The performance of an office. "Divers orders?" —different, i. e., Bishops, Priests, and Deacons.

What is the meaning of the word "replenish?" —Supply, fill.

When were the prayers for the sick, for persons going to Sea, for those under affliction, for malefactors condemned to death, and for the meetings of Conventions added to the Prayer Book?—They were first introduced in the American Book. In the English Prayer Book, a clause is inserted in the Prayer for All Conditions of men when any desire the prayers of the congregation, and in the General Thanksgiving when they desire to return thanks.

Are the Prayers for the sick only to be used in great danger of death?—No, they are intended for any serious illness; and sick people should send word to the Minister that he may offer prayers and visit them.

What do you mean by Convention?—The council or synod of the Church, whether General, representing the whole Church in the United States; or Diocesan, belonging to the jurisdiction of one Bishop.

Why should we make special prayer for these Conventions?—Because the prosperity of the Church is largely dependent upon their action.

Are all persons bound by the action of the General Convention and of the Convention of the Diocese in which they reside?—Yes; Bishops, Clergy and Laity are all bound to obey the laws (or canons) of the Church.

Thanksgivings.

On behalf of whom is the first Thanksgiving to be offered?—On behalf of mothers after the birth of their children, upon their first coming to Church. This short form is allowed to be used instead of the full Churching Service. See p. 96.

What public blessings have forms of thanksgiving provided for them?—Rain, Fair Weather, Plenty, Peace, and deliverance from Enemies, the Restoration of Public Peace at Home and Deliverance from great Sickness and Mortality.

What private mercies, beside that already mentioned have special forms of thanksgiving?—Recovery from sickness and safe return from Sea.

Of what are those guilty who neglect to give thanks to God when He has preserved them?—Ingratitude.

How else may Christians show their thankfulness?—By offerings to God for the Church or for the poor, and by more devout and godly lives.

The Collects, Epistles, and Gospels to be used throughout the year.

From what sources are our Collects derived?—Many of them have been used by the Church of England since the time of the conversion of the Saxons by Augustine, and are to be found in the Sacramentary of Gelasius, A. D. 490, others were compiled from various old Liturgies by the Reformers.

When were the passages from Holy Scripture appointed to be read as Epistles and Gospels, se-

lected for that purpose?—In the fourth century, S. Jerome, who made the Latin translation of the Bible which is called the Vulgate, is said to have made a selection; and substantially the same has been used ever since by the western Church.

On what principle does the selection seem to have been made?—The Epistles comprise almost every passage relating to Christian life and practice in the Epistles of the New Testament, and the Gospels bring before us the principal events in the life and teaching of our LORD.

Was any change made in the Epistles and Gospels at any of the revisions of the Prayer Book?—At the Savoy Conference these passages were taken from the present version of the Bible; before that time they had been taken (like the Psalms) from Cranmer's Bible.

Are all the Epistles in the Prayer Book properly so called?—Some few are not taken from the Epistles, but from other parts of Scripture, e. g., Ash-Wednesday, from Joel; Monday and Tuesday before Easter, the Annunciation, and S. John Baptist, from Isaiah; Monday and Tuesday in Easter week, Ascension Day, Whitsun Day, Monday and Tuesday in Whitsun Week and several Saints' Days, from the Acts; Trinity Sunday, Innocents, Michaelmas and All Saints, from the Revelation; the twenty-fifth Sunday after Trinity, from Jeremiah; the Purification, from Malachi. On these occasions the minister says, "The portion of Scripture appointed for the Epistle is written," &c.

For what days are there a Collect, Epistle,

and Gospel appointed?—For all Sundays throughout the year; for certain days on which we commemorate the principal events of our LORD's life; for days on which we commemorate His Apostles and other Saints.

For what reasons were the Jews of old commanded to keep holy one day weekly to GOD?—For two reasons: to remind them of GOD's work in creation, and of the deliverance which He wrought for them in bringing them out of their bondage in Egypt.

Which day in the week were they commanded to keep holy?—The seventh, the Sabbath Day, or Saturday, as we now call it.

Why then do we keep holy the first and not the seventh day?—Because our Blessed LORD was in the grave during the Jewish Sabbath, and rose again on the first day of the week, or as we now call it, Sunday. We conclude that the Jewish Sabbath was buried with Him, and that the day on which He rose again is to be hallowed.

Is there anything in Scripture to authorise us in making this change?—Yes; the Apostles invariably observed the first day of the week for meeting together, and the HOLY SPIRIT sanctioned their so doing by descending upon them on the day of Pentecost, (see Acts ii. 1,) hence they speak of it not as the Sabbath, but as "the first day of the week," (Acts xx. 7; 1 Cor. xvi. 2,) or as "the LORD's day," (Rev. i. 10.)

On what days do we commemorate the principal events of our LORD's life?—On Christmas Day, Good Friday, Easter Day, Ascension Day,

and others; but the whole of the Christian Year follows the course of our SAVIOUR'S life, for the Church does not reckon her seasons by the civil year, but by the life of Him Who is the Sun of Righteousness.

What festivals of the Jewish Church are specially retained by the Christian Church?—The Passover, in our Easter; and the Feast of Weeks or Pentecost, in our Whitsun-tide.

When does the Christian Year begin?—With the season of Advent, in which we are called upon to prepare ourselves to celebrate the first Advent or coming of our LORD in the flesh, and are reminded of His second coming to judgment.

Into what two portions may the Christian Year be divided?—Into (1) the Doctrinal, from Advent to Trinity, teaching what we must *believe;* (2) the Practical, all the Sundays after Trinity, teaching us what we are to *do.*

How does the course of the Christian Year proceed?—On Christmas day we commemorate the Birth of our LORD; on the Circumcision, (the eighth day after Christmas, or the first day of the civil year), His obedience to the Law for us in being circumcised; on the Epiphany, His manifestations, (1) to the Gentiles in the persons of the wise men from the East, (2) of the Holy Trinity at His Baptism, (3) of His divinity by His first miracle at Cana; on the Purification of S. Mary the Virgin, the fortieth day after Christmas, we commemorate His Presentation in the Temple; in the forty days of Lent, His fasting in the wilderness; in Holy Week, His sufferings including His

institution of the Sacrament of Holy Communion on the Thursday, called Maundy Thursday, or Mandate Thursday, (i.e. the day of the command to celebrate that remembrance of His Passion; or the new commandment, "That ye love one another";) on Good Friday we commemorate His dying for us upon the Cross; on Easter Eve His rest in the grave; on Easter Day His Resurrection; on Holy Thursday, the fortieth day after the Resurrection, His Ascension into Heaven; on Whitsun-day His sending down upon His Apostles, according to His promise, the gift of the HOLY SPIRIT: on Trinity Sunday we commemorate the great truth that with the FATHER and the HOLY GHOST, He is one GOD: on the Sundays after Trinity the moral lessons of His life and teaching are brought before us.

What are the days on which we commemorate our LORD's Apostles and others, commonly called? —Saints' Days.

By what authority are the Saints' Days appointed to be observed?—By the authority of the Church which on these days sets before us these saints of GOD as glorious witnesses and teachers of the truth, and also as our examples in the practice of some virtue or resistance to some temptation; e. g., S. Stephen, in loving our enemies and praying for them; S. James, in obeying GOD's calls; S. John Baptist, in boldly rebuking vice, and patiently suffering for the truth; S. Matthew, in overcoming the sin of covetousness.

What saints are thus set before us as examples? —The eleven original Apostles of our LORD, and

SS. Matthias, Paul, and Barnabas; the evangelists who were not Apostles, viz. S. Mark and S. Luke; S. Stephen the first martyr, the Holy Innocents, who in one sense suffered on account of our LORD; S. John Baptist, the forerunner of our LORD; and the blessed Virgin Mary, His Mother, on the days of the Purification and of the Annunciation. There are also Collects, Epistles, and Gospels appointed for two other days, i. e. S. Michael's, and All Saints' Day.

There are two festivals of the Blessed Virgin, may they not also be considered as pertaining to our SAVIOUR?—Yes; the Purification is the Feast of the Presentation of CHRIST in the Temple; and the Annunciation commemorates the great fact of the Incarnation.

What great truths does the Church bring before us on S. Michael's day?—The existence of the spiritual world, and its relation to us.

What do we ask of GOD in the Collect for S. Michael's day?—That he would appoint His holy angels to succour and defend us on earth.

What do you mean by All Saints' day?—It is the day on which we commemorate all those who have departed this life in the faith and the fear of CHRIST, and on which we pray to GOD that we may have grace given us so to follow them in all virtuous and godly living that with them we may be forever united to Him in the kingdom of heaven.

The Order for the Administration of the Lord's Supper or Holy Communion.

What do you mean by the Lord's Supper?—It is one of the two Sacraments ordained by Christ Himself, and it is called the Lord's Supper because it was instituted by our Lord while He was eating the Paschal Feast with His disciples, on the evening before He suffered for us upon the Cross.

Why is this Sacrament also called Holy Communion?—Because if we partake of it with repentance and faith we are made one with Christ and Christ with us, and through Christ, one with each other.

What were our Lord's words when He instituted it?—He took bread and blessed it, and brake it, and gave it to His disciples, saying, Take, eat, this is My Body: and He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is My Blood of the New Testament, which is shed for many for the remission of sins. (S. Matth. xxvi. 28.)

Do the other Evangelists give us a similar account of the institution?—Yes; S. Mark xiv. 22; S. Luke. xxii. 19; and S. Paul also (1 Cor. xi. 23, &c.) who declares that he "received it of the Lord."

What other truths concerning this Sacrament may be gathered from Holy Scripture?—In S. John vi. we are taught the necessity of receiving it, and the danger of neglecting it; and in 1 Cor. xi. 28, the duty of examining ourselves as to our fitness before we come to it.

By what other titles is the service for the administration of this Sacrament commonly known in our branch of the Church?—It is called the Liturgy as being the great act of service of the Christian Religion, and the celebration of the Holy Eucharist, or simply the celebration.

In case any person presents himself, who is a notorious evil liver or who has grievously injured his neighbour, is the Minister to admit him to the LORD'S Supper?—Not until he has openly declared that he has repented of and amended his evil life; and has recompensed the parties to whom he has done wrong, or declared his purpose of doing so.

If two parties are at open variance, is the Minister to admit them to the LORD'S Supper?—Not until they are reconciled.

But if one be willing to forgive his neighbour and be reconciled, and the other not, what is the Minister to do?—To admit the one who is willing and reject the other.

If the Minister does so reject a person, what is the next step he is directed to take?—To give account of his action to the Ordinary as soon as conveniently may be.

Who is meant by the Ordinary?—The Bishop of the Diocese.

What is the object of this?—That the person repelled may have his case examined and decided by the Bishop if he chooses to appeal to him.

Is there any authority given in Scripture to the ministers of the Church thus to reject people from the Holy Communion?—Yes; S. Matth. xviii. 18,

and S. John xx. 21, where our LORD gives to His Apostles the power of the keys, of binding and loosing, of remitting and retaining sins; all which terms are taken from the forms of excommunication of the Jewish Church.

How does the Communion Service begin?—The Priest stands at the right side of the Holy Table, and commences with the LORD'S Prayer, the people kneeling.

Has not the LORD'S Prayer occurred twice before in the Morning Service?—Yes; but this is a separate and distinct service by itself, and is often used at a different hour from Morning Prayer. The LORD'S Prayer may be omitted here, if Morning Prayer have been said immediately before.

What prayer is next offered?—The Collect for Purity, in which we pray GOD to cleanse our hearts by the inspiration of His HOLY SPIRIT.

Why are these prayers used at this particular part of the service?—They are intended especially as the Priest's preparation for the solemn service which he is about to celebrate, but the People also may be considered as taking part in them.

How is the preparation continued?—The Ten Commandments are read from the twentieth chapter of Exodus.

Why are the Commandments peculiarly applicable to this part of the Service?—They remind us of GOD'S most holy law, and so bid us examine how far we have broken it, and confess our sin, before we draw near to the LORD'S Table.

What response are the people directed to make

after each of the commandments is read?—"LORD, have mercy upon us and incline our hearts to keep this law." After the tenth Commandment, "LORD, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.'

What are these responses called?—The Kyries, from "Kyrie eleison," the Greek for "LORD have mercy."

By what name are the Ten Commandments sometimes called?—The Decalogue.

From what service did our Liturgy derive the Summary of the Law and the following Collect? —From the Scotch book where they are allowed to be used instead of the Commandments. In our Book they *may* be said in addition to the Decalogue.

Where else does this Collect occur?—In the Confirmation Service, and as a Post Communion Collect in the English Book.

After this Collect, or else immediately after the Commandments, what does the Priest proceed to read?—The Collect, Epistle, and Gospel for the day.

Why do the people stand up when the Gospel is read?—It was the custom of the Ancient Church for the people to stand when any portion of our LORD'S words was read, to show their reverence, and it has been continued with the Gospel in this service to the present day.

Why do the people say "Glory be to Thee, O LORD," before the Gospel?—This too is an ancient custom handed down from the earliest times.

After the Gospel is ended what do the Priest

and people join in repeating together?—The Apostles' Creed or else the Nicene Creed, which great confession of the Christian Faith was adopted by the first General Council of the Church held at Nice in Asia Minor, A.D. 325. The Apostles' Creed may be used in this place, but the liberty to substitute it for the Nicene is rarely used. It is also allowed to omit the Creeds altogether in this place, if one of them has been read immediately before in the Morning Service.

Was the Creed adopted by the Nicene Fathers exactly the same as we now use it?—No; it was completed in its present form at the 2nd General Council held at Constantinople, A.D. 381, with the exception of the words "and the SON;" which were added at a later date, and not by a General Council, and were to some extent the cause of the schism between the Eastern and Western Churches.

In what language was this Creed originally written?—In Greek.

Mention any points which may be made more plain by a reference to the original text.—GOD of GOD, i.e, GOD from GOD. I believe in the HOLY GHOST, the LORD and Giver of life;" I believe that the HOLY GHOST is GOD, and the Giver of life, &c.

Why should the Creed be recited at this particular part of the service?—Because we have just finished the reading of the Holy Scripture, on which the Creeds are founded. The recital of the Creed rightly follows the reading of the Epistle and Gospel, because its articles are founded upon Holy Scripture; it rightly precedes the Adminis-

tration of Holy Communion, because we ought to make a profession of our faith before we are admitted to the greatest privilege of the Christian Church.

What directions are given in the Rubric which follows the Creed?—Notice is now to be given of the holydays or fasting days in the week following, and, if occasion be, of the Holy Communion, also of the Banns of Matrimony and other matters to be published.

Who is to give these and other notices?—The minister, who is the only person authorised to give any notices in church: nor should he publish anything but what is prescribed in the rules of the Prayer Book, or enjoined by the Bishop, or relates to the services of the Church.

How does the service proceed after these notices have been read?—Then follows the sermon.

When the Sermon is ended what is the minister directed to do?—To return to the LORD'S Table, and begin the Offertory, saying one or more of the sentences following.

What do you mean by the Offertory?—The sentences which are said or sung while the collection is being made from the congregation of their free-will offerings for the service of GOD or His poor.

What is the subject of these Sentences?—They all bear on the duty of almsgiving and offering for GOD'S service.

Are all these sentences taken from the Canonical Books?—No: two are taken from the Apocryphal Book of Tobit, who was frequently alluded to in ancient times as an example in almsgiving.

What was the rule which Tobit adopted with regard to giving?—He divided his income into ten portions, and three of these parts he spent in GOD's service, and in the relief of His poor.

What was the rule which Zaccheus resolved to adopt as set before us in the Sentences?—To give the half of his goods to the poor, and to restore fourfold if he had wronged any one.

What seems to have been the common practice of the Jews in the time of our LORD with regard to giving?—To give a tenth of their incomes to the service of GOD.

What rule is laid down in the New Testament for all Christians?—To give each man in proportion to his means according as GOD prospers him, and to give cheerfully and willingly: each man therefore ought to set apart a settled portion of his income, as an offering to the service of GOD.

Does this rule with regard to giving apply to the poor?—Yes; it applies to all. We gather from our LORD's words on the widow's mite, that He will accept the smallest offerings of the poor, if only in proportion to their means, with the same favour as the largest offerings of the rich.

After the collection is made, what is the minister directed to do with it?—Humbly to present it upon the holy Table; and when there is a communion he is also now to place upon the Table as much bread and wine as he shall think sufficient.

When this is done what is he to do next?—To read the prayer for the Church Militant.

What is the exact title of this prayer?—The prayer for the whole state of CHRIST's Church militant.

Into how many parts may we divide this prayer for the Church Militant?—Into three; (1) the oblation in which we pray GOD to accept our alms and oblations, (2) The intercession for the whole Church, for Christian Rulers, Bishops, and Clergy, for the people, and all in affliction, (3) The thanksgiving for the faithful departed.

What is the distinction between Alms, and Oblations?—Alms are offerings for the relief of the poor. Oblations are offerings of any kind for religious purposes.

What is the meaning of this word, "Militant," which occurs in the title of the prayer?—It means "fighting," i. e., in the Christian warfare, and is opposed to the Church Triumphant—which will be at rest.

What is the meaning of the word "transitory?" —Passing away.

What part of the Service comes next in order to the prayer for the Church Militant?—The two Exhortations to Holy Communion.

When are these Exhortations to be read—One or other of them is to be read, when the Minister gives warning for the celebration of the Holy Communion on the preceding Sunday; but he *may* read only a part of the first Exhortation.

What are the subjects of these Exhortations—The first warns people of the danger of coming unworthily; the second, of the danger of staying away.

What particular directions are given us in the first of these Exhortations?—We are called upon to thank GOD for having given His SON, not only

to die for us, but also to be our spiritual food and sustenance in this holy Sacrament, and to consider well in the ensuing time the blessings to be obtained from it by all who receive it worthily, and the perils incurred by receiving it unworthily.

What preparation does the Exhortation direct us to make in order that we may receive it worthily?—We are to begin by examining ourselves by the rule of GOD'S commandments, as to our sins (1) against GOD, and (2) against our neighbour.

When we have discovered what our sins against GOD have been, what are we to do?—We are humbly to confess them to Him, with full purpose of amendment of life.

When we have discovered what our sins against our neighbour have been, what are we to do?—We are to reconcile ourselves to him and make restitution and satisfaction as far as we can, for any wrong we have done him.

If any one has injured us, what are we to do?—To be ready to forgive him, as we hope to be forgiven of GOD.

If a man observes these directions will he be a worthy partaker of the LORD'S Table?—Yes.

Who then are they who are unworthy partakers who will only increase their condemnation by coming?—Those who are living in any known sin without any desire or intention of forsaking it.

But suppose a person cannot satisfy his own conscience as to whether he is fit to come or not, what is he directed to do?—To go to the minister of the parish, or to some other minister, and open his grief.

What may we gather from these directions as to the view of our Church with regard to Confession? —That confession to GOD is essential to all; to His ministers, permitted, and enjoined in particular cases. The plan recommended by the Church is, that we examine ourselves, and confess our sins to GOD; if we can rest in this, it is enough; if not, we are to go to a minister and open our grief to him, and so obtain the benefit of his godly counsel and advice to the end that our conscience may be quieted.

What is the meaning of the following words which occur in the first Exhortation?—"Comfortable," productive of comfort, i. e. peace of mind; "meritorious," deserving of reward, applied to the sufferings of our LORD, which have deserved the pardon of our sins: "mean season," middle time, i. e. that which comes between the notice and the celebration of the Holy Communion; "dissemblers," those who try to appear different from what they are; "marriage garment," an allusion to the parable of the marriage of the king's son, (S. Matth. xxii.;) "conversation," not merely words, but general course of moral conduct; "restitution" giving back anything we have obtained wrongfully; "satisfaction," making such amend as the injured person thinks sufficient; "condemnation," judgment or punishment, not necessarily eternal, for it is an allusion to 1 Cor. xi. 29 where S. Paul is evidently referring to some temporal punishments with which the Corinthians had been visited.

On what occasion is the second Exhortation to

be used?—When the minister sees the people negligent in coming to the Holy Communion.

What is the subject of this Exhortation?—It is an earnest and affectionate invitation to lay aside all excuses, and come to the LORD'S Table.

What parable is alluded to and commented on in this Exhortation?—The parable of the Great Supper. (S. Luke xiv. 15.)

What lesson is impressed upon us?—That when GOD has invited us, and commanded us to come, all excuses that can be invented will be as vain as the excuses made in the Parable, and that as the men who made excuses were excluded from the Great Supper, so will it be with those who habitually turn away from the LORD'S Table.

What inference is to be derived from the Exhortation?—That the Church considers this sacrament to be generally necessary to salvation.

What part of the service comes next in order to the Exhortations?—The second portion of the Communion Service, which is used at the celebration of the LORD'S Supper, now begins.

Into what parts may this second portion of the service be divided?—Into three parts, which may be termed (1) the Pre-Communion, or the part before the Communion, (2) the Communion itself, and (3) the Post-Communion, or the part after the Communion.

Of what does the Pre-Communion consist?—The Exhortation, the Invitation, the Confession, the Absolution, the Comfortable Words, the Preface, and the Prayer of Humble Access.

Of what does the Communion itself consist?—

The consecration and administration of the Elements.

Of what does the Post-Communion consist?—The LORD'S Prayer, the thanksgiving after reception, the Gloria in Excelsis, and the Blessing.

THE PRE-COMMUNION.

What is the subject of the Exhortation with which this part of the service begins?—It is a more full exposition of the arguments used in the first Exhortation considered above, on the great benefits of receiving this Holy Sacrament worthily, and the danger of receiving it unworthily.

Who are the persons who are bidden in the Invitation to draw near and partake of this Sacrament to their comfort?—All those who earnestly repent them of their sins, are in love and charity with their neighbours, and intend to lead a new life, following the commandments of GOD and walking from henceforth in His holy ways.

If we come within the terms of this invitation need we have any fears of our being unworthy recipients?—No; if we have repentance, faith, and charity, we are the very persons for whom this Holy Sacrament was instituted, however great our past sins may have been.

By whom is the general confession to be made?—By the minister and all the people, kneeling humbly upon their knees.

Is this confession the same as the one already considered in the office of daily prayer?—No; It is a distinct form containing a more special profession of our repentance.

From whence is the form of absolution which follows derived?—From the old services of the Church of England in the uses of Sarum and Hereford.

What is the subject of the sentences from Holy Scripture which follow the absolution?—They are "comfortable words," assuring all who repent them of their sins that GOD will pardon them for the sake of JESUS CHRIST our LORD.

From whence are the Versicles and the Preface which follow derived?—These passages, together with the Gloria in Excelsis in the Post-Communion, may probably be traced to Apostolic times, for they exist in nearly the same words in all Primitive Liturgies.

By what name is the Versicle, "Lift up your hearts," known?—By the Latin version of it—Sursum Corda.

For what particular Festivals are the Proper Prefaces appointed?—Christmas Day, Easter Day, Ascension day, and Whitsun-day, with their Octaves, and Trinity Sunday.

What name is given to the Hymn "Holy, Holy, Holy, &c.," which is sung after the Preface?—It is called the Ter Sanctus, or the Trisagion.

What is the subject of the Prayer of Humble Access?—The priest in behalf of all who are about to partake of the Holy Communion makes again a profession of unworthiness, and offers a petition, that all may be partakers of the benefits of that Holy Sacrament.

To what story in the gospels is allusion made in this address?—To the account of the Syrophœnician woman, who was so eminent for humility.

The Consecration and Administration of the Elements.

What direction is given in the Rubric at the commencement of this portion of the service?—"When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people and take the Cup into his hands, he shall say the Prayer of Consecration."

Does our Church unite all points essential to a valid consecration?—Yes. Her ministers have received their commission in an unbroken line of succession from the Apostles, and they offer a petition that the Bread and Wine may convey Christ's Body and Blood to us; and they recite our Lord's own words of Institution.

Mention the exact words of the petition that the elements may convey Christ's Body and Blood.—"Grant that we receiving these Thy creatures of Bread and Wine, may be partakers of His most blessed Body and Blood."

Is the prayer of Consecration the same as in the English Prayer Book?—No, it is taken almost word for word from the Liturgy of the Church of Scotland.

Into what parts is this prayer divided?—There is first the recital of the institution of the Eucharist—then the Oblation, then the Invocation.

What is the Priest directed to do as he recites the words of Institution?—To take the paten in his hands, break the bread, and lay his hand upon all the bread; then, to take the cup in his hand,

and lay his hand upon every vessel in which there is any wine to be consecrated.

What is the Oblation?—The offering of the "holy gifts" to GOD, in commemoration of the Sacrifice of CHRIST.

What is the Invocation?—A prayer that the Bread and Wine may be blessed by the HOLY SPIRIT, as well as by the Word of GOD.

What else is contained in the latter part of the prayer of Consecration?—The offering to GOD of ourselves, as a living sacrifice to Him, with a prayer both for ourselves and others and for the acceptance of our service.

What may be understood by the *Amen* at the end of the prayer?—That the People join with the Priest in making the offering. This has been supposed to be referred to in 1 Cor. xiv. 16, and is mentioned by Justin Martyr,

What is appointed to follow the consecration?—The singing of a Hymn.

The hymn ended, what is the Priest directed next to do?—To receive the Communion in both kinds himself, and then deliver the same to the Bishops, Priests, and Deacons in like manner, and after that, to the people in order, all devoutly kneeling.

Why are the words "in both kinds" introduced into the rubric?—Because on this point the Roman Church has departed from the institution of our LORD.

What is the practice of the Roman Church in the administration of the elements?—The Priest himself communicates in both kinds, but administers the bread only to the people.

What is the custom of the Eastern Church?—The bread is broken into the chalice, and so both bread and wine together are administered to the people.

What is the account given us in the Gospels of the institution by our LORD?—He took bread and brake it, and gave it to His disciples, saying, Take, eat, this is My Body. He took the cup, and gave it to them, saying, Drink ye all of this. Hence the Reformers returned to the mode of administration which was appointed by our LORD.

From whence are the words derived which the minister uses when he delivers the consecrated elements to each communicant?—The first sentence in each form is taken from the old Services of the English Church. The last was substituted for it in the 2nd Edward VI. Afterwards the two forms were combined.

In what manner are the people to receive the consecrated elements?—"Into their hands" (gloves should be taken off) devoutly kneeling at the customary place.

Why are we directed to kneel?—As an expression of our reverence, and of our gratitude to GOD for the blessings He bestows upon us.

Does this kneeling imply any adoration of the elements of Bread and Wine?—Certainly not, for they remain in their natural substances.

What is the opinion that the substances of bread and wine no longer remain called?—Transubstantiation.

How did the early Christian writers speak of the mystery of the presence of CHRIST in this

Sacrament?—They compared the Incarnation to it, saying that as there are two parts in the Sacrament of the Holy Communion, (1) outward, (2) inward and unseen, so our Blessed LORD's Person united two whole and perfect natures, the Manhood and the Godhead, the first of which was outward and visible, the second inward and unseen.

"What is the outward part or sign of the LORD's Supper?"—"Bread and wine, which the LORD hath commanded to be received."

"What is the inward part, or thing signified?"—"The Body and Blood of CHRIST, which are spiritually taken and received by the faithful in the LORD's Supper."

In what manner is our Blessed LORD present with us in this Sacrament?—After a heavenly and spiritual manner.

What is to be done with any portion of the consecrated elements which remains after all have communicated?—The minister is to place it reverently on the Table, and cover it with a fair linen cloth.

THE POST-COMMUNION.

How does the Post-Communion begin?—With the LORD's Prayer, (which comes with special fitness from the lips of those who have just been made one with CHRIST, and CHRIST with them) after which the thanksgiving is said.

From whence is the Gloria in Excelsis taken?—This form, which was called by the Eastern Church the Great Doxology, is of the highest an-

tiquity. The first words are the song of the angels. (S. Luke ii. 14.)

Into what parts may the blessing which follows the Gloria in Excelsis be divided?—There is first the Peace, which is founded upon Phil. iv. 7, and corresponds with the kiss of Peace, which was one of the ceremonies of all the primitive Liturgies; then the blessing itself.

Immediately after the blessing, what is to be done?—If any of the consecrated Bread and Wine remain, the minister and other communicants are reverently to eat and drink the same.

Why is the direction given that all the consecrated elements shall be consumed?—To prevent their being put to any ordinary use after their being consecrated and presented as an offering and memorial before GOD; and also that they may not be put to any superstitious use.

What is the duty of the communicants with regard to this?—To be ready if the Priest needs them to assist him.

How are the consecrated Elements to be received?—"Reverently."

Is the service to be considered as finished until this is done?—No. It would seem that the congregation should remain until they see that the Priest is about to leave the Chancel.

How may this and other pauses in the service, especially while others are being communicated, be profitably employed?—In prayer and meditation.

Where are the five collects which come after the Blessing appointed to be used?—"After the col-

lects of Morning and Evening Prayer, or Communion, at the discretion of the minister;" and there is reason to think that they are intended also to be used immediately before the blessing.

If there be neither Sermon nor Communion, how is the Service to end upon Sundays or Holy Days?—With the blessing, pronounced after the Gospel.

But if there be a Sermon, how then is the Service to end?—Our Prayer-Book contains no express order; but the English Book directed the Service to proceed to the end of the Prayer for Christ's Church Militant, concluding with one of the Collects at the end of the Communion Service, and the blessing.

The Offices for Holy Baptism.

How many Baptismal Services are there in the Prayer Book?—Three; (1) Public Baptism of Infants; (2) Private Baptism of Infants; (3) Public Baptism of such as are of Riper Years.

When is the Service of Public Baptism of Infants to be used in Church?—On Sundays and other Holy-days, or Prayer days.

Why on those days?—(1) That the congregation may testify the receiving of the newly baptized into the Church; (2) that they may be reminded of their own profession made to God in their baptism.

May children be baptized on other days?—Yes; if necessity require it.

At what part of the Service are children baptized?—Immediately after the Second Lesson.

In what part of the church?—At the font, so called because streams or fountains (as at Ænon) were the first places of baptism.

Why is the font sometimes placed near the entrance of the church?—Because baptism is the door by which we are admitted into the Church.

Into what parts may the Service be divided?—(1) The Introduction; (2) the Renunciation and Profession; (3) the Baptism of the Child; (4) the Address to the Sponsors.

We have seen that the other Services of the Church were compiled by the Reformers from ancient sources; was this the case with the Baptismal Service?—Yes; the Introduction is taken from the Order for admitting catechumens from the Sarum Ritual; the rest from that and from the Ritual compiled by Herman, Bishop of Cologne, A. D. 1545.

Are all the ceremonies which were then used retained in our Service?—No; many which were very ancient, if not primitive, and ordered in the 1st Book of Edward VI., were discontinued in the 2nd, e. g. (1) the form of Exorcism; (2) the offering of a white robe, or chrisom, with milk, honey, and salt; (3) the anointing with oil; (4) the first part of the service was originally read outside the church.

What is the history of the introductory part of the Service?—It was originally a part of the service used by the ancient Church for the admission of catechumens, but in process of time this service was merged in the Baptismal Service.

What is the subject of the Prayers we offer in

this part of the Service?—We pray that the child may obtain remission of sin, the gift of the HOLY SPIRIT, and that he may be born again, and be made an heir of everlasting salvation.

What portion of Scripture is read as the Gospel in this Service?—S. Mark x. 13–16, in which we have the account of the reception and blessing of little children by our LORD.

Is there any express mention of the baptism of infants in this passage?—No; only of our LORD'S willingness to receive them, (which is precisely what He does for infants in Holy Baptism) and His rebuke of those who would have kept them from Him (which is precisely what they do who reject Infant baptism.)

What other authority have we for the baptism of infants?—(1) The general command of our LORD, "Go ye, baptize all nations;" (2) the practice of the Apostles, who baptized whole households; (3) the inference from the Rite of Circumcision, by which infants were admitted into covenant with God when eight days old; (4) the practice of the primitive Church.

Where does the second part of the Service begin?—The address to the sponsors on the renunciations and professions they are about to make on the child's behalf.

What are the renunciations they make?—They renounce, in the child's name, the Devil and all his works, the vain pomp and glory of this world, with all covetous desires of the same, and the sinful desires of the flesh. (In the early Church the catechumens or sponsors turned to the west when they made these renunciations.)

What are the professions which they make?—(1) Their belief in the Articles of the Christian Faith; (2) their desire to be baptized in the same; (3) their intention to keep GOD'S will and commandments. (In the early Church they turned to the east when they made these professions.)

Whence are the first four petitions which follow the vows, derived?—From the ancient ritual of the Gallican Church.

Where does the third part of the Service begin?—With a Prayer of Consecration of the water, which is found in all ancient Baptismal Offices both of east and west.

What follows this Prayer?—The baptism of the child, the minister first taking the child into his arms and requiring the sponsors to name it.

What is the usual way of baptizing a child?—By affusion or pouring water upon it in the Name of the FATHER, and of the SON, and of the HOLY GHOST.

Is this the only mode of baptism which the Church allows?—No; the rubric directs that the baptism should be by immersion, i. e., by being dipped in the water, or by pouring water upon it.

Is it material which of these forms is adopted?—No, they are both of them equally valid.

After the child is baptized what is the Priest directed to do?—To sign it with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of CHRIST crucified, &c.

Why was this ceremony retained in our Service?

—Because it was found to have been practised by the Universal Church from the earliest times.

May it be omitted?—It may, though the Church declares it knows no worthy cause of scruple concerning it.

What prayers follow the baptism of the child?—(1) The LORD's Prayer, for now the child is entitled to use it as being a member of CHRIST, and child of GOD; (2) the thanksgiving, in which we thank GOD "that it hath pleased Thee to regenerate this infant with Thy HOLY SPIRIT, to receive him for Thine own child by adoption, and to incorporate him into Thy holy Church;" and also pray "that he may lead the rest of his life according to this beginning."

What is the fourth or last part of the Service?—The Exhortation to the sponsors.

How many sponsors are required for a child?—Three; for a boy, two godfathers and one godmother; for a girl, two godmothers and one godfather.

What are the duties of sponsors as set forth in the Exhortation?—To see (1) that their godchildren be taught the nature of the solemn vow, promise, and profession made for them; (2) that they be instructed in the elements of the Christian Religion; (3) that they be virtuously brought up to lead a godly and Christian life; (4) that they be brought to the Bishop to be confirmed.

If such be the duties of a sponsor, what sort of persons should parents select as sponsors to their children?—Religious persons, and, if possible, communicants.

Why should sponsors be communicants?—Because those who are fulfilling their own religious duties will be more likely to teach others.

But if no fit persons can be found, will the child be deprived of the benefits of Holy Baptism?—No; the unworthiness of the sponsor does not affect the child.

Ought those who are fit persons to decline this office?—No; it is an act of charity which all true Christians ought gladly to undertake.

If parents are bringing up their children properly, are the sponsors called upon to interfere?—No; but if the parents neglect their duty, and suffer their children to grow up in sin and ignorance, it then becomes the duty of the sponsors to interfere.

Is the sponsor required to support his godchildren if they are poor or in want?—No; he has nothing to do with the care of the body—this is the parents' work; it is the soul he has promised to care for.

How long does the office of sponsor continue?—Until he has brought his godchild to the Bishop to be confirmed.

Are parents to be admitted as sponsors for their children?—Yes, if it be desired; but the intention of the Church is to provide *additional* security for the child's Christian education; and parents are already under that obligation.

What direction is given to the minister in regard to omitting parts of this service?—He may omit from the first prayer to the questions, and from them to the prayer of consecration, provided

that the whole be used once a month, if there be a Baptism.

What is the second Baptismal Service?—The Ministration of Private Baptism of Children in houses.

When is this Service to be used?—Only in cases of necessity, when the child is too ill to be brought to Church; in such cases the minister may go to the house and baptize the child.

What is meant by the rubric which says that the child is to be baptized by the minister of the parish or any other "lawful" minister?—That a minister of the Church should baptize.

When children have been baptized at home, are they required to be baptized again in Church?—No; there is but "one baptism for the remission of sins." They are brought to Church to be received into the body of the faithful, and that their sponsors may answer for them.

But if it be doubtful whether the child has been rightly baptized, what is the Priest to do?—To baptize the child with these words: "If thou art not already baptized, I baptize thee in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."

What are essential things in Baptism?—Washing with water, in the name of the FATHER, and of the SON, and of the HOLY GHOST.

What is the third Baptismal Service?—The Ministration of Baptism to such as are of Riper Years, and able to answer for themselves.

Are sponsors required to answer for such persons?—No; their Godfathers and Godmothers are

only to present them at the font, and to be witnesses of the answers they make for themselves, and to put them in mind in after life of the solemn vow and profession they have made.

Why is timely notice to be given to the minister before the baptism of those in riper years? —(1) That they may be examined whether they are sufficiently instructed in the principles of the Christian religion, and (2) may be exhorted to prepare themselves by prayer and fasting for the receiving of this Holy Sacrament.

What are the chief differences between this Service and the Service of the Baptism of Infants? —The Gospel is taken from S. John iii. 1–8, (our LORD's conversation with Nicodemus on Baptism) instead of S. Mark x. 13–16, and the persons baptized answer for themselves, instead of having sponsors to answer for them.

When was this Service added to the Prayer Book?—After the Savoy Conference, 1662, for two reasons, (1) for the baptism of many who had grown up during the Commonwealth unbaptized; (2) for the baptizing of natives in the plantations or colonies, and others converted to the Faith. (See Preface of 1662 to the English Prayer Book.)

THE CATECHISM.

By whom is this Catechism to be learnt?—By every person before he is brought to the Bishop to be confirmed.

What is the meaning of this word Catechism? —It is derived from a Greek word which signifies instruction by question and answer.

What authority have we for adopting this method of teaching?—The practice of the Jewish and of the primitive Church.

What allusions are there to it in Scripture?—When our Blessed LORD was twelve years of age, He attended in the Temple to be catechized, S. Luke ii. 46. See S. Luke i. 4; Acts xviii. 25; Rom. ii. 18, where the word translated "instruct" is literally "catechize;" and also 2 Tim. iii. 15.

When was our Catechism drawn up?—The first part as far as the Sacraments, at the Reformation; the last part, on the Sacraments, at the Hampton Court Conference.

What directions are given in the rubric to the minister about catechizing?—He is diligently to catechize the children of the parish openly in the Church on Sundays and holydays, or other occasions.

What directions are given to parents and masters?—They are to send their children, servants, and apprentices to Church to be catechized by the minister.

THE ORDER OF CONFIRMATION.

What do you mean by Confirmation?—The laying on of hands by the Bishop, upon those that are baptized and come to years of discretion.

Is there any mention of Confirmation in Holy Scripture?—Yes; we have instances of it, Acts viii. 17, and xix. 6; and it is mentioned in Heb. vi. 2, as the laying on of hands.

Why is it called Confirmation?—Because GOD confirms, establishes or strengthens those who re-

ceive it faithfully with the gifts and graces of His HOLY SPIRIT, at the laying on of the hands of his servant the Bishop; and they also for their part confirm their baptismal engagement.

What part do those who are confirmed take in the Service?—They answer "I do" to the question of the Bishop, i. e., I do renew, in the presence of GOD and of this congregation, the solemn vow and promise which was made in my name at my baptism: I do ratify and confirm the same in my own person: I do acknowledge myself bound to believe and to do all those things which my sponsors then undertook for me.

After this answer is given, what does the Bishop do?—He lays his hands upon the head of every one severally with words of prayer and benediction.

Are persons responsible for their sins before they are confirmed?—Yes; they are responsible to GOD from the time they are able to know right from wrong.

What amount of learning is required of persons to be confirmed?—They must be able to say the Creed, the LORD'S Prayer, and the Commandments, and to answer the questions contained in the Catechism.

Is this knowledge the most essential thing in candidates for Confirmation?—No; the most essential thing is that they be earnest in their desire to obtain strength from GOD, and to serve Him faithfully for the future.

To what privilege are people admitted after they have been confirmed?—To the Sacrament of Holy Communion.

Why does not the Church generally admit persons to this Sacrament until they have been confirmed?—Because before persons are admitted to the highest privileges of the Church, they should have made a faithful use of the lower; because it is evident that Confirmation has always been administered (when practicable) before admission to the Holy Communion; because the special assistance of the HOLY GHOST is needed to qualify one to take part in the great Christian Sacrifice; and because, (in the case of those baptized in infancy,) they have not "with their own mouth and consent" assumed publicly the obligations of the Christian covenant.

From what sources is our Confirmation Service derived?—The Preface was compiled at the Reformation, and was originally part of a Rubric, the first Collect is taken from the old services of the Church of England and found in the Sacramentary of Gelasius, and was probably received by him from Apostolic times; the second Collect was compiled at the Reformation, and the third is from an old English service book. The present arrangement was made by Bishop Cosin in 1662.

What is the right view to take of Confirmation?—It is to be regarded (1) as a means of obtaining strength from GOD; (2) as a preparation for first Communion.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

Why is marriage considered a religious service?—Because it was instituted by GOD Himself, and sanctioned by our LORD by His presence at the marriage feast at Cana.

What is the subject of the first two rubrics preceding the Service?—They direct conformity to the laws of the various States, leaving this to the discretion of each minister, and give the form for the publication of Banns, if they are required by law.

Why are Banns published?—Because there may be some legal impediment to the marriage which the minister may not know. These impediments are three; (1) a previous marriage if the husband or wife be still living; (2) consanguinity (i. e., relationship of persons by blood,) or affinity through the previous marriage of either party to a near relative of the other. (For information as to what are the "prohibited degrees," reference must be made to larger works.) (3) Absence of consent of parents or guardians when such consent is required by law.

Why is a previous marriage an impediment?—Because polygamy, i.e., having more than one wife, is against the whole spirit of the New Testament: and its prohibition is implied in passages such as 1 Cor. vii. 2, 6.

Where should marriages be celebrated?—"The persons to be married shall come into the body of the church, or shall be ready in some proper house, with their friends and neighbours."

Why should marriages take place in church?—Because it is the place for the performance of religious rites, and to ensure greater reverence and propriety.

And why should friends and neighbours be present?—To secure the benefit of their sympathy

and prayers, to avoid the scandal of clandestine marriages, and to make certain the fact of the marriage in case the record of it should be destroyed.

What further security is provided against unlawful marriages?—The persons present at the marriage are called upon to show cause, if they can, why the persons present may not lawfully be joined together; and the persons to be married are also solemnly charged to confess any impediment of which they may be aware.

Into what several parts may the Service be divided?—The espousals and the marriage.

What promises does the man make in the espousals?—That he will love, comfort, honor, maintain and be faithful to his wife till death.

What promises does the woman make?—That she will love, honour, and obey her husband, and be faithful to him till death.

What sign or pledge of this does the man give and the woman accept?—A ring, which was in primitive times an emblem of authority, as being a signet, an emblem too of eternity, to show that they were man and wife till death.

What is the meaning of the following expressions?—"For better for worse:" Irrespective of any change in personal disposition or worldly circumstances. "I plight thee my troth:" I pledge thee my truth, i. e., I solemnly promise.

What Scriptural example is set before the married couple in the Service?—Isaac and Rebecca, living faithfully together.

From what sources is our present Marriage

Service derived?—It is taken from the old Service Books of the English Church. In our American Prayer Book, it is, however, very much shortened; and the part formerly ordered to be said at the LORD'S Table is wholly omitted.

What directions does S. Paul give to Christian people as to the sort of persons they should seek to marry?—He intimates that it should be "only in the LORD," 1 Cor. vii. 39; that is, it should be people of the same hopes in the LORD, i. e., Christians; and again he says, "Be not unequally yoked with unbelievers." The spirit too of the command given by GOD to the Israelites of old against marriage with the idolatrous Canaanites will apply to Christians.

THE ORDER FOR THE VISITATION OF THE SICK.

What direction is given in the rubric at the beginning of this Service?—That when any person is sick notice shall be given to the minister of the parish.

Why is notice to be given to the minister of the parish?—Because otherwise he may not hear of it.

Should people wait till they are in great danger before they send for the clergyman?—No; if so they may be too ill to derive any benefit from his visit.

Is sickness the proper time for preparing to meet GOD?—No; this is to be done in health, for no man can be certain that he will have a previous sickness, or that, if he has, he will retain his

senses so as to be able to make his peace with GOD. Still, sickness is a renewed call to prepare for death.

Is a deathbed repentance an impossible thing? —Not impossible; as the example of the penitent thief shows us; but, as S. Augustine says, one was saved that none might despair, but only one, that none might presume. The only safe way is to prepare for death when we are in health and strength, and there is no immediate prospect of death before us.

Should sick people and their friends omit sending for the minister for fear that his visit may excite or alarm the patient, and so hinder his recovery?—Some discretion should be used; but they ought to remember that the prayers of the Church may avail for the healing of the sick, that the patient may be relieved by making his peace with GOD, and especially that the eternal life of body and soul is far more important than the present life of the body.

What is the subject of the Exhortation?—That all sickness comes from GOD, that it is sent either to try our faith, or to correct and amend something which He sees amiss in us, that if we bear it as we should it shall turn to our profit, that it is sent in love, as the correction of a Father, and that we should be comforted by the example of CHRIST'S suffering.

What then is the sick person exhorted to do? —To take his sickness patiently, to remember his Baptismal profession and to examine himself, in preparation for the last Judgment.

What are the chief heads of this examination? —Whether he believe all the articles of the Christian Faith; (2) whether he repent him truly of his sins, and (3) whether he be in charity with all men.

What other preparation for death is the sick person to make?—He is to be admonished to make his will, and otherwise dispose of his property if he have not done so.

Ought people to put off "settling their temporal estates" till they think their end is near?—No; the rubric says that men should often be put in remembrance of this duty while they are in health: when they are ill, they have enough, and more than enough to think of, with regard to their souls.

What duty is to be especially urged upon the rich?—Liberality to the poor.

What Psalm is used in the Visitation Service? —The 130th, which is a prayer to GOD for deliverance and an expression of confidence and trust in Him: after this comes the blessing.

What was the subject of the rubric which followed the blessing in the 1st Ed. VI?—The Priest was to anoint the sick person with oil: a practice derived from the words of S. James, v. 14.

Why was this practice omitted if founded on the words of Holy Scripture?—Because it is not certain what was the object and efficacy of the anointing, and how far it was connected with the miraculous powers of the primitive Church, which have long since been withdrawn.

What are the subjects of the following pray-

ers?—(1) For a sick child. (2) For a sick person when there appears small hope of recovery. (3) A commendatory prayer for a sick person at the point of death. (4) A prayer for persons troubled in mind or conscience. (5) In behalf of all present at the Visitation. (6) In case of sudden surprise and immediate danger. (7) A thanksgiving for the beginning of a recovery.

At what periods were these prayers added to the Service?—The first four at the Savoy Conference; the last three (of which the first is taken from Bishop Taylor) at the American revision.

Is the minister obliged to use this service every time that he visits a sick person?—No: it is the form for a solemn Visitation; and even when it is used, the minister is allowed to modify it according to circumstances.

The Communion of the Sick.

What directions are given in the rubric at the head of this Service?—That as death may come suddenly to all, the ministers shall diligently exhort their parishioners to the often receiving of the Holy Communion in Church: in order that in case of any sudden visitation they may have the less cause to be disquieted for lack of the same.

In what cases may the Holy Communion be administered in private houses?—When the person is sick and unable to come to Church.

What preparation should be made in the house in which the Holy Communion is to be celebrated?—The best the circumstances will admit of, so that the Priest may reverently celebrate.

What difference is there between this service and that used in the Church?—It begins with the Collect, Epistle and Gospel, and then proceeds with the Exhortation "Ye that do truly, &c."

If a sick person be prevented by any just impediment from receiving the Holy Communion before he dies, is he deprived of the benefits thereof?—No; the minister shall instruct him that in such case if he have true repentance and faith, he shall receive the benefits of that Holy Sacrament, although he do not receive it with his mouth.

The Order of the Burial of the Dead.

Is this Service to be used over all who die?—No; not over (1) unbaptized adults; (2) the excommunicate; (3) nor suicides.

Why not over unbaptized adults?—Because, not being members of Christ, the Service is inapplicable to them.

Why not over the excommunicate?—Because they are shut out from membership with the body of Christ.

Why not over suicides?—Because the last act of their lives being self-murder, an act of deadly sin, they are practically excommunicated thereby.

Whence are the Sentences taken with which the Service commences?—S. John xi. 25, 26; Job xix. 25–27; 1 Tim. vi. 7; Job. i. 21.

What Anthem is appointed to be used?—One taken from the 39th Psalm, written by David when mourning for Absalom, and one from the

90th Psalm, which is said to have been composed by Moses, with reference to the generation which perished in the wilderness.

What passage of scripture is appointed for the Lesson?—1 Cor. xv. 20–58, in which S. Paul speaks of the resurrection of the dead.

What does the Apostle mean by the following expressions which occur in the Lesson?—(1) "CHRIST the first fruits," etc.: a sheaf of corn was offered at the Passover as the first fruits of the harvest; CHRIST is that sheaf, we the harvest; as He is risen, so shall we be raised. (2) "Baptized for the dead:" some suppose that allusion is made to a custom that when a person died before baptism a living person was baptized in his stead; others, that when a Christian died, especially if by martyrdom, a convert would be baptized to fill up his place in the Church; but S. Chrysostom explains it by the profession of the belief in the resurrection of the dead which is made in baptism; though by some it is thought to be equivalent to saying, Why are we baptized for CHRIST, Who, if the dead rise not, is yet dead? (3) "If after the manner of men I have fought with beasts at Ephesus:" either that the apostle was exposed to wild beasts in the amphitheatre of Ephesus and was preserved; or, that he had to contend with opponents as fierce as wild beasts.

Where is this first part of the Service generally read?—In the Church; but at the end of the Lesson the Priest and the mourners go to the grave, where the rest of the Service is read.

What becomes of the body after it is laid in the

earth?—It is turned again to the dust, but it will be raised up again and re-united to the soul, at the second coming of our LORD.

What becomes of the soul between the time of death and the resurrection?—It goes to the place of departed spirits.

By what name is this place called in the Apostles' Creed?—"Hell," which means in Holy Scripture, in some places the place of final punishment of the wicked, but more usually, the place or state of the dead.*

Is the condition of the good and of the bad the same in this intermediate state?—No, the good are "with CHRIST," in joy and felicity though not perfected. The wicked suffer "a fearful looking for of judgment."

By what words is the place or state of the good described?—Paradise; and Lazarus is spoken of in the parable as in the bosom of Abraham. In the Revelation the souls of the martyrs were seen by S. John "under the Altar."

For what purpose will our LORD come again?—To judge both quick and dead.

Of what things will account be taken in that great judgment?—Of the good we have left undone as well as the evil we have done in thought, word, or deed.

* In our version of the Old Testament, hell is the translation of *Sheol*, which commonly means either the grave, or the place of the dead without reference to their condition. In the New Testament, it stands for *Tartarus* in 2 Pet. ii. 4; for *Gehenna* in S. Matt. v. 22, 29, 30; x. 28; xviii. 9; xxiii. 15, 33. S. Mark ix. 43, 45, 47. S. Luke xii. 5, and S. James iii. 6. In all other places it corresponds to *Hades*, which means simply "the *unseen* world."

What change will have come over our bodies, when they are raised again from the grave to be judged?—They are committed to the grave, natural, corruptible, mortal bodies. They will be raised again, spiritual, incorruptible, immortal bodies.

How should strangers and lookers-on behave at a funeral?—They should be very careful not to hurt the feelings of the mourners by talking or walking about, or pressing too near while the service is going on, but behave reverently and orderly, joining in the service as a token of the communion between the living and the departed members of the Church.

Is our present Service the same with that which was used by the Church before the Reformation?—No; parts only of the old Service were retained owing to the omission of prayers for the dead, greater changes were made in this Service than in any other.

What was the reason of these changes being made?—Because the corrupt Roman doctrines of Purgatory and Indulgences, and other superstitions were mixed up with prayers for the dead, a practice which, though undoubtedly ancient, is not commanded by any passage in the Canonical Books of Holy Scripture.

The Churching of Women.

What is meant by this title?—It is the Service which is appointed to be read when a woman comes to Church to return thanks after childbirth.

By what other name is this Service known?—The Thanksgiving of Women after Childbirth.

From whence is the custom of women returning thanks after childbirth derived?—From the Jewish Church; we have the particulars of the rite of Purification given, Levit. xii., and the account of its observance by the Blessed Virgin, S. Luke ii. 22.

Is there any particular day appointed for women to come to Church to return thanks?—No; in the Eastern Church as in the Jewish Church, the woman is required to come on the fortieth day after the birth of her child; but in the Western Churches no day is prescribed; it is supposed she will come at the usual time, that is, as soon as she is able to do so.

In what part of the Service is this thanksgiving to be read?—It is not prescribed, but it seems most fitting immediately before the commencement of the public service.

What Psalm is appointed as suitable for this offering of thanksgiving?—A part of the 116th Psalm.

In what other ways is the woman directed to show her thankfulness to GOD?—(1) By offering accustomed offerings; (2) by receiving the Holy Communion.

FORMS OF PRAYER TO BE USED AT SEA.

What Service is ordinarily to be used at Sea?—The same Morning and Evening Service appointed in the Book of Common Prayer.

What special forms are provided?—A Prayer

to be used, together with the Collect "Direct us O LORD," in ships of war; Prayers to be used in storms and before a fight; short private prayers for the same occasions; the Confession and Absolution, from the Communion Service, for use in imminent danger; Psalms and Collects of Thanksgiving after a Storm and after a Victory. There is also a slightly altered form for the Burial of their Dead at Sea.

THE VISITATION OF PRISONERS.

What order is contained in the Prayer Book for the Visitation of Prisoners?—The usual Service of the Church, with some alterations, which give it a more penitential character: and in case of persons confined for great or capital crimes, a special form is provided.

What special class of Criminals is particularly provided for?—Those under sentence of death.

In case the Holy Communion is to be administered to a Person under sentence of death, what Collect, Epistle and Gospel are to be used?—A special Collect is appointed, with the same Epistle and Gospel as in the Communion of the Sick.

What other prayer is added?—A Prayer for imprisoned Debtors, which was needed at the time the Office was compiled; but at this day, very few are so imprisoned.

THE FORM OF THANKSGIVING FOR THE FRUITS OF THE EARTH, &C.

When is this Service to be used?—"Yearly, on

the first Thursday in November, or on such other day as shall be appointed by the Civil Authority."

What is the origin of this observance?—It began in the New England Colonies before the revolution; but in England festivals called "Harvest Homes," have been long observed, though no special religious service is appointed for them.

What are the peculiarities of this office?—Special sentences at the beginning of Morning Prayer, an Anthem taken from the King James Version of the 147th Psalm in place of the *Venite*, Proper Lessons, Collect, Epistle and Gospel, and a Special Thanksgiving after the General Thanksgiving. The Psalms are at the discretion of the Minister.

Family Prayer.

When were these forms added to the Prayer Book?—At the compilation of the American book.

From whence are they derived?—They are taken, substantially, from Bp. Gibson.

What may be inferred from their being set forth?—That the Church considers it to be the duty of families to unite in prayer every morning and evening.

Does the use of Family Prayer do away with the need of public or private devotion?—It does not. The Church provides daily Morning and Evening Prayer to be used in the Church; and private prayer is also necessary for every Christian.

[For questions upon the Selections of Psalms. the Anthems for Holy Days, and the Psalter, see pages 14, 15, 16, 26.]

The Articles of Religion.

When were the Articles of Religion adopted by this Church?—In 1801.

What are the chief differences between them and those of the English Church?—The reference to the Athanasian Creed is omitted from Article VIII. Article XXI. is omitted. Article XXXV. is only so far received as to declare the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. Article XXXVII. omits the denial of the pretended jurisdiction of the Bishop of Rome in England. There are some other less important changes.

Did, then, the American Church in any respect reject the doctrine held by the English Church?—No: the doctrine of the two Churches is identically the same, but some changes in the manner of expressing it were thought expedient.

What is the design of the Articles?—To define the position of the Church—first as to her adherence to the great doctrines of the Catholic Faith, and then upon the chief subjects of controversy, agitated at or soon after the period of the Reformation.

Is a belief in these Articles required as a condition of membership in the Church?—No: the Creeds are the standards of doctrine for the laity: the Clergy only are required, before their ordination, to promise conformity to the doctrine of the Church, which is set forth in the Creeds, the Articles, and the whole Book of Common Prayer.

In what sense are the Articles to be understood?—"In the literal and grammatical sense."

The Ordinal.

When was the Ordinal set forth in its present form?—At the General Convention in September, 1792; but it is substantially the same as in the English Prayer Book.

What is the first statement made in the Preface?—That "it is evident to all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been three Orders of Ministers in Christ's Church—Bishops, Priests and Deacons."

By what titles are those of the first order called in Holy Scripture?—Apostles, and perhaps sometimes "Angels."

Name some of them—S. Peter, S. James, S. John, and the rest of the twelve chosen by our Lord Himself; S. Matthias, chosen by the Apostles in the place of Judas; S. Paul, afterwards called by special revelation; S. Barnabas, Timothy, Titus who seem to have been chosen by the Apostles, or some of them.

By what titles are those of the second order known in Holy Scripture?—Presbyters or Elders, and Bishops.

By what title are those of the third order known in Holy Scripture?—Deacons, such as S. Stephen, S. Philip and others.

What offices are specially ascribed to the first order?—The general superintendence and government of the Church, the ordaining of other Ministers, and the administration of Confirmation.

What duties are specially ascribed to the second

order?—The pastoral oversight of particular congregations, including all the ordinary services of the Church, visiting the sick, &c.

What duty is ascribed to the third order?—The relief of the poor—but the Deacons also preached and baptized.

What account is given by ancient authors of the change made in the application of the title of Bishop?—That the same persons were originally called indiscriminately *Bishops* and *Presbyters*, whilst those who are now called *Bishops* were called *Apostles*. But afterwards the name *Apostle* was appropriated to such only as were Apostles in the strict sense of the word; and then the name *Bishop* was given to those who were before called *Apostles*.

Is the question of the *names* of the different orders essential?—No; the important matter is the *offices* of the three orders.

Are the *offices* ascribed to the three Orders of the Ministry in Holy Scripture the same now assigned to the three Orders in the Church?—Yes; they have always so continued in the Church.

From what passages of Scripture can you show that the argument from the mere words is not to be regarded?—In 1 Peter v. 1, S. Peter calls himself a Presbyter or Elder. In the beginning of his second and third Epistles S. John does the same. In 2 Cor. iii. 6, and Eph. iii. 7, S. Paul calls himself a Deacon (translated "Minister.") And the titles of Apostle, Bishop, Priest and Deacon are all given to our Blessed LORD.

What is the second statement contained in the

Preface to the Ordinal?—That these Offices "were evermore held in such reverend estimation that no man might presume to execute any of them, except he were first called, tried, and examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereto by lawful Authority."

What Order in the Ministry possesses the Authority to ordain others?—Only the first Order —the Bishops.

Can it be shown that this has always been so in the Church?—Yes; it is as plain as any other historical fact.

What then is necessary for any one, to shew that he is regularly appointed a Minister of the Church of CHRIST?—He must have been ordained by a Bishop, who in his turn must have been ordained or consecrated as a Bishop by other Bishops, and so on up to the Apostles,

What is this chain of ordinations called?—The Apostolic Succession.

How can it be shewn that this succession has never been broken?—It is matter of history that the greater part of the consecrations have been regularly performed; and, when the records are wanting, we know that there could have been no failure, because there was always an established form of consecration, and it was considered so indispensably necessary, that no one, as to whose consecration there was a doubt, could have been recognized as a Bishop.

What additional safe-guard is there for the

continuity of the succession?—From very early times, at least three Bishops have been required to take part in each consecration.

How can you illustrate the security of this?—A succession of single Bishops would be like a *chain*, any one link of which being broken, the whole would part asunder. But a succession with three Bishops at each Consecration is like a *net*, which may be broken in many places, but yet holds together.

Can you state how the succession of Bishops in the American Church is derived?—Through Bishop Seabury from the Church of Scotland, and through Bishops Provost, White and Madison from the Church of England. Every American Bishop can trace his succession to all these; and at several Consecrations other English Bishops have taken part.

From what source did the English and Scotch Churches derive their succession?—The English line depends on four separate lines of succession. 1. The ancient English Episcopate. Two Bishops who had been consecrated before the Reformation, in the reign of Henry VIII., with two consecrated in the reign of Edward VI., united in the consecration of Matthew Parker as Archbishop of Canterbury, December 17th, 1559. All Bishops since consecrated in England derive their orders from him. Some attempts have been made to throw doubt upon the regularity of this consecration; but it has been thoroughly established. 2. The Italian Episcopate. Marc Antonio de Dominis, consecrated Bishop of Segnia in Italy in

1559, and afterwards translated to the Archbishopric of Spalato, came to England, where he was made Dean of Windsor, and assisted at the consecration of two Bishops in 1617. 3. There is a line of succession through the Irish Episcopate, which remained unbroken at the Reformation. 4. The ancient Scottish Episcopate, which is united to the English at several points. The Scotch Episcopate, having become nearly extinct, was strengthened by the consecration of four Bishops in England in 1661. Every Bishop of the English, Scotch, Irish and American Churches can trace his succession through each of these lines back to the Apostles.

Suppose that any doubt could be thrown upon any one of these lines, would that give rise to any reasonable doubt of our Episcopal succession?—No; for *one* of these lines would alone suffice.

Does our Church maintain the necessity of an unbroken Episcopal Succession?—Yes; it is declared in the Preface to the Ordinal that "no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined and admitted thereunto according to the Form hereafter following, or hath had Episcopal Consecration or Ordination."

How is this practically carried out, in the case of those who have been recognized as Ministers in other bodies of Christians, and seek to become Ministers in this Church?—If they come from non-Episcopal bodies, no matter how aged, learned and eminent they may be, they must become

Candidates for Orders; and then, if found fit, they may be ordained Deacons, and subsequently Priests. But Deacons or Priests of any Church which has a valid ministry, are admitted to the same Order in this Church, after due examination, without being ordained.

What ages are required by the Canons to be attained by any person before his being admitted to Holy Orders?—Twenty-one for Deacons, twenty-four for Priests and thirty for Bishops.

What securities are provided against unworthy or unlearned persons being ordained?—They must become Candidates for Orders, pursue their studies under the Bishop's direction, obtain testimonials from a number of Presbyters and Laymen, including ordinarily the Rector and Vestry of their own parish, and they must satisfactorily sustain their examination.

If, then, any ignorant or unworthy person should be ordained, whose is the fault?—That of the examiners if they have not fulfilled their duty—that of the signers of the testimonials, if they have recommended one whom they had not good reasons to know to be worthy.

When are Ordinations to be held?—On the Sundays after the Ember days; or, upon urgent occasion, at some other time.

The Ordering of Deacons.

What special order is observed in the Service preceding the Ordination?—Morning Prayer is said, without the Litany. Then follows the ser-

mon. Then the Bishop being seated in his chair, the Candidates are presented to him by a Priest who has examined them.

What direction is given as to the dress of the Candidates?—That they be "decently habited," that is in surplices.

What additional security is provided for the good character of the Candidates?—The congregation are summoned to declare any crime or impediment which may be a reason for not ordaining them.

In case any of the Candidates should be objected to, what is the Bishop to do?—If the impediment alleged be insufficient, or if it have been already investigated and adjudged to be unfounded, the Bishop will not regard it—otherwise he must suspend the Ordination of the Candidate for the time.

What is to follow in the case of those who are "found meet to be ordered?"—The Bishop is to commend them to the prayers of the congregation and proceed to say the Litany, with a proper suffrage for the Candidates to be ordained.

What follows the Litany?—The Communion Service as far as the end of the Epistle, after which the Bishop is to examine the Candidates in the form prescribed, and then lay his hands upon the head of each one kneeling before him, and then deliver to every one of them the New Testament.

What form of words is used by the Bishop at the imposition of hands?—"Take thou authority to execute the office of a Deacon in the Church

of GOD committed unto thee: In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."

What form of words is used at the giving of the New Testament?—"Take thou Authority to read the Gospel in the Church of GOD, and to preach the same, if thou be thereto licensed by the Bishop himself."

How is this authority first exercised?—One of the newly-ordained Deacons immediately proceeds to read the Gospel, after which the Communion service proceeds as usual, except that a special Collect is appointed to be said before the benediction.

THE ORDERING OF PRIESTS.

What is the chief difference between the arrangement of this office and that for the Ordering of Deacons?—The Candidates for the Priesthood are examined and ordained after the Gospel, instead of before it.

What follows the examination of the Candidates for the Priesthood?—First a solemn prayer, in the form of a benediction, that the Candidates may have grace to perform the promises they have made, then secret prayer, silence being kept for a space, then the Hymn *Veni, Creator Spiritus*, and lastly another prayer.

By whom were the translations of the *Veni Creator* made?—The Second or longer one about the time of the Reformation, perhaps by Archbishop Cranmer; the shorter form, attributed either to Bishop Cosin or to Dryden, being prefixed in 1662.

What direction is given for the Priests present at the ordination?—They as well as the Bishop are to lay their hands on the head of every one that receiveth the Order of Priesthood.

What is the significance of this?—That although the Bishop alone confers the office of the Priesthood, he does not act without the consent of his Presbyters.

What form of words is used by the Bishop at the imposition of hands?—"Receive the HOLY GHOST for the Office and work of a Priest in the Church of GOD, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of GOD and of His holy Sacraments; In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen."

What other form is permitted to be used?—One first introduced in the American Prayer Book, substituting for the first two sentences of the older form the words, "Take thou authority to execute the Office of a Priest in the Church of GOD, now committed to thee by the imposition of our hands."

Whence is the first form derived?—From our LORD'S words in S. John xx. 21–23.

What follows the imposition of hands?—The delivery of the Bible to each of the newly ordained Priests, the Bishop saying, "Take thou authority to preach the Word of GOD, and to minister the Holy Sacraments in the Congrega-

tion, where thou shalt be lawfully appointed thereunto."

If both Deacons and Priests are ordained at one time, how is the Service ordered?—The Deacons are first presented and then the Priests. The Deacons are examined and ordained after the Epistle. Then, one of them having read the Gospel, the Priests are likewise examined and ordained.

The Consecration of Bishops.

At what part of the Communion Service does the Consecration of a Bishop take place?—After the Gospel and the Sermon are ended.

How is it made sure that at least three Bishops shall be present?—One Bishop is to begin the Communion Service, another to read the Epistle and another the Gospel; and two Bishops are to present the Bishop elect to the Bishop who presides at the Consecration.

What are the Testimonials required of the Bishop elect?—Evidence that he has been duly elected, and his election assented to by the General Convention or by a majority of the Standing Committees and of the Bishops, and also testimonials to his character, learning, soundness in the faith, etc., as required by the Canons.

What promise is required of the Bishop elect?—A promise of conformity and obedience to the Doctrine, Discipline and Worship of the Protestant Episcopal Church.

What are the chief differences between this Service and that for the Ordination of Priests?—

The Collects, special suffrage in the Litany, questions and answers, &c., relate to the office of a Bishop. and there is not the silence for private prayer.

Before the *Veni Creator* what is the Bishop elect to do?—He is to put on "the rest of the Episcopal habit," having been previously vested in his rochet.

What are these vestments?—The rochet is of white linen, properly somewhat short and with narrow sleeves; but now commonly, the sleeves are made of lawn, very full and gathered at the wrist, and for convenience are attached to the chimere, which, as now used, is a robe of black satin, without sleeves.

Who are directed to lay their hands upon the elected Bishop?—All the Bishops present, in accordance with the ancient practice of the Church, to ensure the succession of the Episcopate. (See p. 104.)

The Consecration of a Church or Chapel.

When was this office set forth?—In 1799.

Is it taken from the English Prayer-Book?—No, there is not any such office in the English Prayer-Book; but the Bishops use various forms.

What authority is there in the Old Testament for the consecration of churches?—From the earliest times special places were set apart for the worship of God. In the wilderness Moses was commanded to prepare a tabernacle; and as soon as the kingdom of Israel was peaceably established

under Solomon, he built the temple, which was rebuilt after it had been destroyed, and continued until the destruction of Jerusalem. All this was done either by GOD'S command, or with His express approval, and when the temple was dedicated, the glory of the LORD filled His house.

What do we learn from our LORD'S life?—He was presented in the temple as an Infant; was there and sat at the feet of the Doctors when twelve years old; frequented it when in Jerusalem; and drove out the merchants and money-changers from its court, whence we learn to use with reverence the place set apart for the worship of GOD.

What has been the practice of the Church?—The Apostles were constantly in the temple, especially at the hours of prayer; and as soon as it was possible we find that churches were built, and ornamented, according to the ability of the Christians who worshiped in them. The Church has always thought it right to honour GOD in this way.

What are the "Instruments of Donation and Endowment"?—The papers by which those who have built the church give up their private ownership in it and secure it for the Church, and by which the future support of the Church is provided for.

What is the Sentence of Consecration?—It is a deed, signed and sealed by the Bishop, in which he declares that the church is consecrated; and it is laid upon the Communion Table in token that the church is presented as an offering to Almighty GOD.

The Institution of Ministers.

When was this office set forth?—First in 1804, and afterwards, with alterations, in 1808.

What is Institution?—The act by which the Bishop commits to a clergyman the care of a church.

How are clergymen in England generally chosen for vacant parishes?—The right of presentation belongs commonly to an individual, sometimes to the Bishop, or to some collegiate or Ecclesiastical body. Upon presentation of a duly qualified Priest to the Bishop he is bound to institute him and to issue a mandate for his induction.

What is the meaning of the word "incumbent"?—"He who is in present possession of a benefice."

What is induction?—It is the act of putting a new incumbent into the possession of the church and other property, of which he has a freehold during his incumbency.

What form is used in England for institution and induction?—Institution is performed without any special ceremony—the Bishop or his deputy reading to the new incumbent an instrument corresponding to the letter of Institution in our office. Induction is performed by the Archdeacon, or some clergyman acting under his warrant, placing the hand of the new incumbent on the key of the church in the door and saying "I induct you into the real and actual possession of the rectory (*or* vicarage) of ——— with all its profits and appurtenances." Then the new incumbent enters the church and commonly tolls a bell. (See Hook's *Church Dictionary.*)

How does the law of the American Church stand in regard to this subject?—Rectors of parishes are ordinarily elected by the Vestry; and the Bishop, being satisfied that the person elected is a qualified Minister of the Church, gives him a certificate to that effect. Formal induction and institution are not required; but some of the old Church charters and the laws under which Churches are incorporated empower the Vestry to call *and induct* a Rector. This is sometimes done in the form already given; and the use of the Office of Institution is becoming more frequent than formerly.

Does the Office of Institution seem to be intended to include induction?—The delivery of the keys seems to set forth the giving the new incumbent possession and control of the church.

From whom does the Rector of a parish derive his authority to minister in Holy things in that parish?—From the Bishop.

What then is the office of the Vestry?—They designate the Minister whom they wish to have as their Rector; and the Bishop is bound to do whatever the Canons make necessary to his becoming the Rector, unless there be some valid objection to the person chosen.

What books are given to the Minister upon his Institution?—The Holy Bible, the Book of Common Prayer and the books of Canons of the General and Diocesan Conventions.

What is the significance of these books?—They are to be the rule of his conduct in dispensing the Divine Word, in leading the devotions of the

people, and in exercising the Discipline of the Church.

How does the newly instituted Minister begin to exercise his office?—He first offers prayers for himself and for the Congregation; and then proceeds to celebrate the Holy Eucharist.

After he has pronounced the benediction at the end of the service, what is directed to be done?—The Wardens, Vestry, and others shall salute and welcome him, bidding him GOD speed.

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